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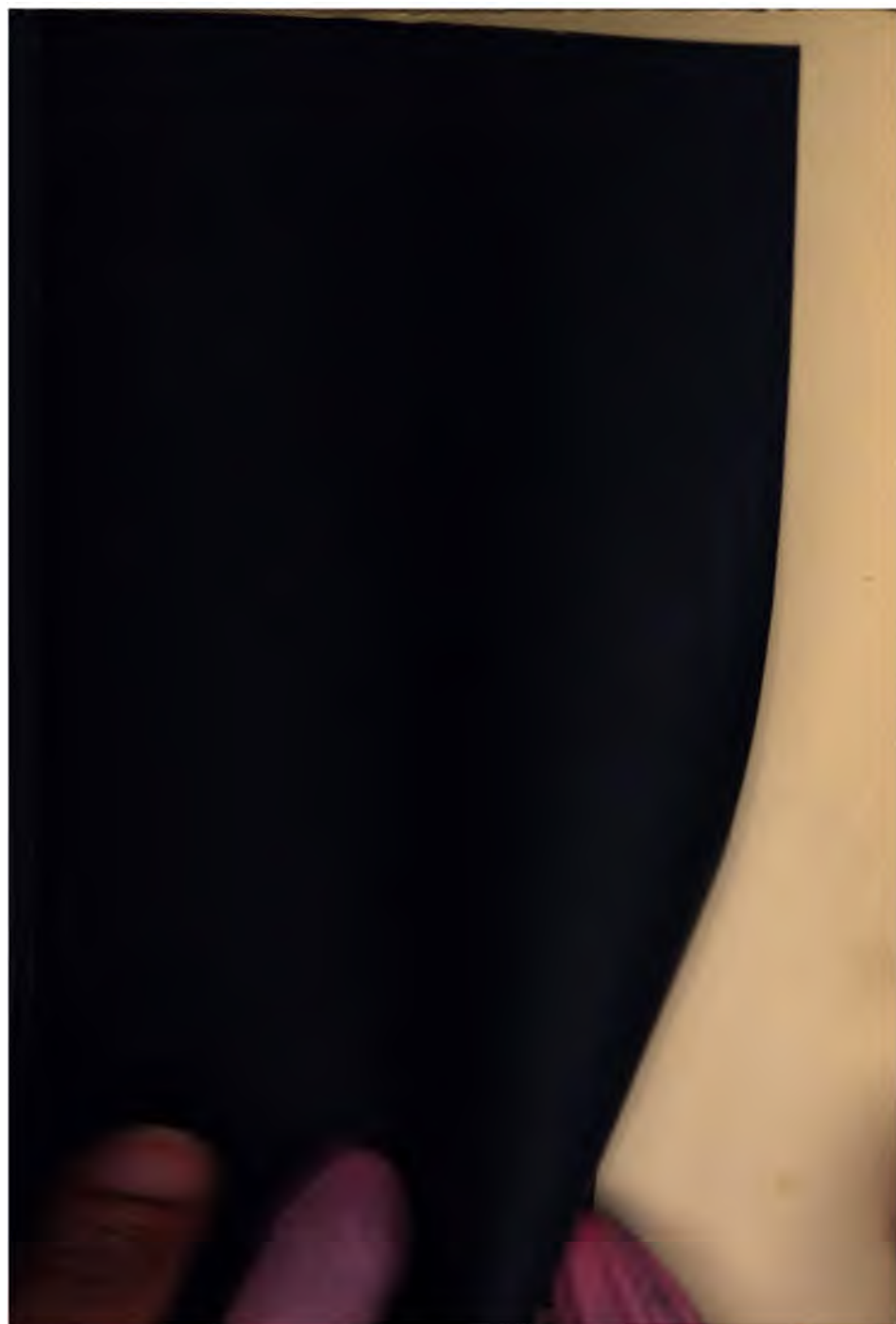
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THE PRINCIPLES OF THE
CATHEDRAL SYSTEM

RIVINGTONS

London	<i>Waterloo Place</i>
Oxford	<i>High Street</i>
Cambridge	<i>Trinity Street</i>

THE PRINCIPLES OF THE CATHEDRAL SYSTEM

*VINDICATED, AND ENFORCED UPON MEMBERS
OF CATHEDRAL FOUNDATIONS*

Eight Sermons

PREACHED IN

THE CATHEDRAL CHURCH OF THE HOLY AND
UNDIVIDED TRINITY, OF NORWICH

By EDWARD MEYRICK GOULBURN, D.D.

DEAN OF NORWICH, LATE PREBENDARY OF ST. PAUL'S, AND
ONE OF HER MAJESTY'S CHAPLAINS IN ORDINARY



RIVINGTONS

London, Oxford, and Cambridge

1870

100. q. 307.

TO THE RIGHT REVEREND

Christopher,

LORD BISHOP OF LINCOLN,

WHO ONCE ADORNED

A STALL OF THE ABBEY CHURCH OF ST. PETER'S, WESTMINSTER,

WITH PROFOUND LEARNING,

PRIMITIVE SIMPLICITY OF MANNERS,

ZEAL FOR THE FAITH ONCE DELIVERED TO THE SAINTS,

AND DEVOTION WORTHY OF A PURER AGE,

AND WHO STILL RETAINS

AMIDST THE CARES AND RESPONSIBILITIES OF THE EPISCOPAL OFFICE,

THE LIVELIEST INTEREST

IN THE CATHEDRAL AND COLLEGIATE FOUNDATIONS

OF THE CHURCH OF ENGLAND,

THESE PAGES

ARE (BY HIS KIND PERMISSION) INSCRIBED

WITH EVERY SENTIMENT OF

DUTIFUL RESPECT AND AFFECTION.



Contents

	PAGE
INTRODUCTION	ix
THE CHARACTERISTIC FEATURE OF A CATHEDRAL CHURCH	1
THE DAILY OFFICE	18
THE DAILY OFFICE AS THE BUSINESS OF LIFE	35
HOW TO SPIRITUALIZE THE DAILY OFFICE	50
THE BLESSING AND ADVANTAGE OF THE DAILY OFFICE	65
THE CATHEDRAL A RETREAT FOR CONTEMPLATION	79
THE CATHEDRAL A SCHOOL OF MUSIC	98
THE CATHEDRAL A HOME FOR THEOLOGICAL STUDY	121
APPENDIX ON CANON WESTCOTT'S ARTICLES IN MACMILLAN'S MAGAZINE	139

Introduction

IT may be well to state clearly the scope and design of this publication, and the reason of the form into which it is thrown.

Its scope and design is to sketch the highest ideal of the work of a Cathedral—an ideal which is probably only partially and imperfectly realized even in the best administered of our present Cathedral Institutions.

I have thought that the tracing of this ideal was the best answer that I (being one of the persons directly appealed to) could give to the letter of May 20th, 1869, addressed by the English Primates to the deans of the Cathedral Churches of England and Wales. That letter succeeded a meeting of the deans at Lambeth, “called” expressly “to consider what

improvements could with advantage be made in the Cathedral system, and what is the best mode of effecting such improvements." We are asked in it to suggest to the Primates "any change which" we "may consider as of great importance for the" Cathedrals "over which we" (respectively) "preside," and also to "state whether any means at present exist in the regular system of" our "Cathedral government for effecting such changes as" we "think desirable." A question put by such authority, and taken in connexion with the state of feeling in the country and the Church on the subject of the Cathedrals, must not be answered in a superficial or perfunctory way. Simple and inoffensive as are the terms of the question, and certainly not calculated in themselves to awaken apprehension, yet we know that there is a grave issue behind them, even the safety and continued existence of the Institutions, which are made the subject of Archiepiscopal inquiry. The Primates of England are not likely to seek

information on any points of detail connected with the Cathedral system ; they would hardly condescend from the cares and affairs of their Patriarchates to make inquiries on such points as the status and income of Minor Canons, or the education of Choristers, or the provision for retiring lay-clerks, or the more exact definition of the Dean's authority, as distinct from that of the Bishop on the one hand and that of the Canons on the other ; these are all points which have an interest for those engaged in working the system, and on which "improvements" might probably be suggested ; but in truth their Graces' question (when rightly read) goes to something more fundamental than "improvements ;" the plain English of it is that, as recent events make it probable that an attack on the Established Church is impending, and as the Cathedrals are very commonly (I do not say justly) supposed to be the most vulnerable points of the Church system, it should be suggested to the Cathedral authorities to set their

house in order, and to reform for themselves their chief abuses, before reform is rudely thrust upon them from without. In putting this interpretation upon their queries, the writer hopes that he may not be understood as making a charge of disingenuousness against the Primates. The course of events, and the circumstances under which their circular was issued, made it abundantly evident what was its real meaning; they could not have stated the matter more explicitly without giving offence, and laying themselves open to a charge of discourtesy, —perhaps in some quarters to a rebuff; nor is there any reason to think that their inquiries were dictated by any other motive than such a godly solicitude for the best interests of Cathedral Institutions as the nursing fathers of the English Church are bound, and might be expected, to feel.

Taking, then, this broad view of their question, I do not think it can be satisfactorily answered by merely suggesting improvements

of detail. The Archbishops would have us do more than make a few concessions to popular clamour, and remove a few symptoms which have attracted popular obloquy ; they desire to see the Cathedrals put upon a good and satisfactory footing, which may defy criticism, simply because, when examined, it is found good and satisfactory. Now before anything can be done or suggested in order to put them on such a footing, it is evidently necessary to consider what are the fundamental ideas of a Cathedral Institution. The writer, though not by nature or temperament a reformer, entertains no objection to a reform of the Cathedrals, *so long as it is a constitutional reform, a reconstruction of them on the basis of their fundamental ideas.* By all means make us express these fundamental ideas with more of emphasis and decision ; make us more faithful representatives of the principles which we profess, and which we are incorporated to maintain. All that I would be understood to protest against (and I do protest against it

with all the energy of my soul) is the effacing of our fundamental ideas—the seeking to make us useful and efficient, not in our own line, but in any department of Church work which may need (as what department does not need?) men and money. The Cathedrals are too venerable and dignified, and even in the worst times have done their work (upon the whole) too well, to be put to no other use than that of mending the flaws in other parts of the Church system. More parish churches are urgently needed; but you would not surely pull down the structures of the Cathedrals to furnish materials which may meet the demand. Why not deal with the Institutions as you deal with the structures, restoring (if need be) their true character, and bringing into higher relief their proper features, but not seeking to make them answer ends which (however desirable and excellent in themselves) are not *the* ends which they are adapted to answer?

The special shape, then, which any wholesome

reform of our Cathedrals should take, must be determined entirely by the fundamental ideas of the Cathedral system. And thus we are brought to the question what these fundamental ideas are. To exhibit them one by one, and to found upon each of them some word of practical exhortation to members of Cathedral bodies, is the design of the present publication. But let it be here remarked, in reference to views of the subject which have been set forth in other quarters, that *the fundamental idea of any institution is not necessarily the original or primary idea*. We are frequently reminded that the Cathedrals were originally, before the country was evangelized, mission-stations or great centres for its evangelization,¹ that there was the *cathedra*, or Bishop's throne, and that hence his

¹ So in the Third Report of Her Majesty's Commissioners, appointed November 10, 1852, to inquire into the State and Condition of the Cathedral and Collegiate Churches in England and Wales, p. vi. So also a valuable paper entitled "What can our Cathedrals do for us?" by the Rev. F. S. Bolton, B.D., Vicar of Salt, Prebendary of Lichfield, p. 8.

presbyters went forth into every part of the surrounding district (called a "diocese," or circle of administration) to win the heathen to the Truth, and to bring them under the influence of Christian Ordinances. And no doubt such *was* the historical origin of some of our Cathedrals. But does the historical origin of an institution necessarily exhibit its fundamental ideas? By no means. The Parliaments of this country were originally (what the Parliaments of France continued to be down to the date of the Revolution) courts of judicature. And still the English Parliament has about it certain judicial features, which are unobliterated traces of its origin, and goes (in the Prayer Book) under the good old name of "the High Court of Parliament," which bears witness to the same judicial character. But what sane person would maintain that the judicial character of Parliament is at present its leading or fundamental character? or who could forbear a smile, if it were suggested to reform Parliament by

reducing it to its primitive functions as a tribunal, and recalling it from its present functions as a Legislature? Whatever its historical origin may have been (a point more interesting to the antiquarian than to the statesman) Parliament has grown with the newly emerging needs of society, and with the ideas of successive ages, and has now taken a shape very different indeed from that which it originally bore, being indeed at present the most important element in the constitution of the country. If it were asked, what are the fundamental ideas of Parliament, as Parliament is at present constituted, the reply would probably be, legislation, free expression of the public voice, joint action of the commonalty and the nobility, and so forth. It need not be denied that in the early Parliaments there were certain rudiments of these prominent features; but surely no one could have augured from Parliaments in their infancy what Parliaments in their maturity would have grown to. Now, apply this illustra-

b

tion to the subject before us. Granted (as it must be granted, for it is matter of fact) that a Cathedral was in its origin nothing more than a missionary station, where the Bishop of a partly unevangelized country placed his seat, and that the Cathedral Chapter was originally nothing else than his council of clergy grouped around him, whose duty was to go forth into the surrounding district with the message of the Gospel, to plant smaller churches which should be subordinate (or parochial) centres, and to return again periodically to the diocesan church at headquarters for the counsel and directions of their chief. Those days, and that state of society, and that entire condition of things, have long since passed away; and the whole system of the Church (the Cathedrals included) has adapted itself from time to time to the altered circumstances and exigencies of the age. As to our present Cathedral Chapters, a full half of them have nothing to do, even historically, with the condition of things just

now adverted to. They are foundations of Henry VIII.,¹ and represent, not the primitive Chapters of secular canons, but the convents or monasteries which they superseded. And even these have inevitably undergone consider-

¹ The Cathedrals of England and Wales are divided into two classes, those of the old and those of the new foundation, the latter being again subdivided into those to which sees were attached before the time of Henry VIII., those to which sees were attached by Henry VIII., and those which were only collegiate churches, till the Act of 3 & 4 Vict. cap. 113 converted them into Cathedrals, and erected new sees in connection with them. The Cathedrals of the old foundation, which from the first consisted of secular canons, that is, of clergy bound by no monastic vows, and (originally) allowed to marry, are thirteen in number: York, London (St. Paul's), Chichester, Exeter, Hereford, Lichfield, Lincoln, Salisbury, Wells, St. Asaph, Bangor, Llandaff, and St. David's. The Cathedrals of the new foundation, which before the Reformation were the churches of monasteries, for which Henry substituted a dean and chapter, were (1) those which had bishoprics attached to them before the Reformation—eight: Canterbury, Durham, Carlisle, Ely, Norwich, Rochester, Winchester, Worcester; (2) those which had no sees attached to them previously, but to which Henry VIII. attached sees—five: Bristol, Chester, Gloucester, Oxford, and Peterborough; and (3) the collegiate churches of Ripon and Manchester, to which sees were not attached till the beginning of the present reign. We are justified, then, in saying that a full half of our Cathedrals represent suppressed monasteries.

able modifications, both of principle and detail, since their original statutes were drawn up, Preaching, in the statutes of almost all of them, —preaching in the neighbourhood, as well as in the Cathedral,—is bound in an especially solemn manner upon the dean and prebendaries.¹ And with the best reason, under the then circumstances of the Church. The people had but recently obtained free and unrestricted access to the Holy Scriptures; gross ignorance of those Scriptures and consequent superstition lingered in many parts of the country; the majority of the parish priests were totally unqualified to be expositors of God's Word; and licensed preachers, whom the Bishops could trust for the execution of that important function, were very rare. And yet how absolutely necessary was it for the spiritual wellbeing of

¹ See the Dean of Chester's valuable paper read at the Liverpool Congress (Adam Holden, Liverpool, 1869), with his extract to this effect from the Chester Statutes (p. 2), and his wise suggestions as to the way of making "the Mother Church a place of diligent preaching."

the people, that clergymen of competent acquirements should guide them to the right understanding of the Scriptures! Under such circumstances we can quite appreciate the earnestness with which (as the Dean of Chester in his able and interesting paper read at the Liverpool Church Congress has pointed out) the statutes of the new Cathedrals press upon the dean and prebendaries (clerks likely from their position to have the requisite knowledge) to be instant in preaching the Word of God on their estates, and in the churches dependent on their Cathedral. But it will not be denied that circumstances have wholly altered now. Licensed preachers are no longer rare; the Bishops license, as a general rule, every one, priest or deacon, whom they ordain. The incumbent of a parish is always its instructor in Divine Truth, as well as the mouthpiece of its devotions; and though no doubt he, as a general rule, welcomes gladly to his pulpit the dignitaries of his Cathedral church (often seeking their advocacy of chari-

table institutions, and seldom, so far as I know, being refused), their intervention (except in the way of brotherly help and occasional kind office) is not in the least needed. So that even one of the functions which the Reformation assigned to Cathedrals has now, by lapse of time and change of circumstances, fallen into desuetude, and has ceased to be a principal feature of their work.

What features, then, of these Institutions have the exigencies of the Church and the circumstances of the times developed and brought into prominence? Those which are patent on the surface, and which I have attempted in these discourses to exhibit. The Cathedrals have maintained in a solemn form the daily worship of Almighty God, although often with far less of solemnity and reverence than was due to such an exalted function; still they have on the whole maintained it. Their preferences have often been held by scholars and theologians, who have done good service to the Church by standard works of religious or devo-

tional literature—such as Patrick, Sherlock, Beveridge, Barrow, Hooker, Waterland, Wake, Pearson, Bull, Hammond, Cave, Comber, Prideaux, Stanhope;¹ and, in our own days, Hook,

¹ Should this little volume ever reach a second edition, I will endeavour to make a more complete list of eminent divines, authors, and scholars, officially connected with one or other of the Cathedrals, than I can at present offer. Meanwhile, I may mention the following, beginning with Hooker, whom I gladly name first, because in addition to his very great eminence as a theologian, he exemplifies so remarkably the tone of mind and character which may be called the Cathedral *ethos*—

1. *Hooker* (Richard), 1554—1600. Prebendary and Sub-dean of Sarum.
2. *Andrewes* (Lancelot, afterwards Bishop), 1555—1626. Prebendary of St. Paul's, Dean of Westminster.
3. *Casaubon* (Isaac), the great Genevese critic and theologian, was preferred, when in England, to a prebend of Canterbury and a prebend of Westminster. He lived 1559—1614.
4. *Hall* (Joseph, afterwards Bishop), 1574—1656. Dean of Worcester.
5. *Bramhall* (John, afterwards Archbishop), 1593—1663. Prebendary of York, Prebendary and Sub-dean of Ripon.
6. *Heylin* (Peter), 1600—1662. Prebendary of Westminster.
7. *Walton* (Brian, afterwards Bishop), 1600—1661. Prebendary of St. Paul's.
8. *Hammond* (Henry), 1605—1660. Canon of Christchurch.
9. *Castell* (Edmund), 1606—1685. Prebendary of Canterbury.
10. *Pearson* (John, afterwards Bishop), 1612—1686. Prebendary of Sarum, Prebendary of Ely.

Alford, Wordsworth, Westcott, Milman, Waddington, Cook, and Robertson. (That less—much less—has been done for the Church by

11. *Patrick* (Simon, afterwards Bishop), 1626—1707. Prebendary of Westminster, Dean of Peterborough.
12. *Barrow* (Isaac), 1630—1677. Prebendary of Sarum.
13. *Tillotson* (John, afterwards Archbishop), 1630—1694. Dean of Canterbury, Dean of St. Paul's.
14. *South* (Robert), 1633—1716. Prebendary of Westminster, Canon of Christchurch.
15. *Bull* (George, afterwards Bishop), 1634—1709. Prebendary of Gloucester.
16. *Stillington* (Edward, afterwards Bishop), 1635—1699. Prebendary and Canon Residentiary of St. Paul's, Dean of St. Paul's, Canon of Canterbury.
17. *Beveridge* (William, afterwards Bishop), 1636—1707. Prebendary of St. Paul's, Prebendary of Canterbury.
18. *Cave* (William), 1637—1713. Canon of Windsor.
19. *Whitby* (Daniel), 1638—1726. Prebendary and Precentor of Sarum.
20. *Sherlock* (William), 1641—1707. Prebendary of St. Paul's, Dean of St. Paul's.
21. *Comber* (Thomas), 1644—1699. Prebendary and Precentor of York, Dean of Durham.
22. *Prideaux* (Humphry), 1648—1724. Prebendary of Norwich, Dean of Norwich.
23. *Wake* (William, afterwards Archbishop), 1657—1737. Canon of Christchurch, Dean of Exeter.
24. *Stanhope* (George), 1660—1728. Dean of Canterbury.
25. *Louth* (William), 1661—1732. Prebendary of Winchester.
26. *Bentley* (Richard), 1661—1742. Prebendary of Worcester.
27. *Potter* (John, afterwards Archbishop), 1674—1747. Canon of Christchurch.

deans and canons in this way than might have been done, had the preferments been more judiciously bestowed, is a lamentable truth ;

-
28. *Sherlock* (Thomas, afterwards Bishop), 1678—1761. Dean of Chichester.
 29. *Waterland* (Daniel), 1683—1740. Chancellor of York, Canon of Windsor.
 30. *Butler* (Joseph, afterwards Bishop), 1692—1752. Prebendary of Rochester, Dean of St. Paul's.
 31. *Shuckford* (Samuel), 1698—1754. Prebendary of Canterbury ;
 32. *Warburton* (William, afterwards Bishop), 1698—1779. Canon of Durham, Dean of Bristol.
 33. *Lowth* (Robert, afterwards Bishop), 1710—1787. Prebendary of Durham.
 34. *Kennicott* (Benjamin), 1718—1783. Prebendary of Westminster, Canon of Christchurch.
 35. *Horne* (George, afterwards Bishop), 1730—1792. Dean of Canterbury.
 36. *Horsley* (Samuel, afterwards Bishop), 1733—1806. Prebendary of St. Paul's, Prebendary of Gloucester, Dean of Westminster.

Nor is the percentage of *present* Cathedral dignitaries who are eminent as divines, authors, or scholars (or as all three) very small. Casting my eye cursorily over the Clergy List, and not going into the subject minutely, I observe the names of Deans Stanley, Alford, Mansel, Johnson, Howson, Hook, Scott, Merivale, Jeremie, and Liddell ; and of Canons Robertson, Melvill, Liddon, Evans, Kingsley, Sedgwick, Selwyn, Jarrett, Kennedy, Cook, Freeman, Norris, Westcott, Bright, Pusey, Hawkins (Provost of Oriel), Grant, and Mozley.

I know it is often said that the men who benefit the Church as

but still the fact that learning has found a congenial home in the precincts of Cathedrals stands unimpeached.) Again, the Cathedrals have nursed in meditative minds wise and devout thoughts, and have kept alive the spark, so likely in an age of progress to die out, of contemplative devotion. And they have acted more or less as schools of Church music (dreadfully debased schools occasionally, no doubt, offering examples rather of what was to be

authors and scholars for the most part write their works before they attain their Cathedral preferment. I should like to examine how far the position is true. But even assuming a certain amount of truth in it, I gravely demur to the conclusion which it is proposed to draw, that *therefore the works would have been written all the same, if the Cathedral preferments had never existed, and that the Cathedrals deserve no credit for producing the works.* Has a scholarship or academical prize no influence in drawing forth the meritorious exercises sent in for it? And without imputing *exclusively* secular motives to the religious and theological writers of this or any other age, is it not certain that many of them have found one motive to write in the prospect of obtaining Cathedral preferment? That their energies have collapsed after obtaining it, may be a melancholy truth; but their exertions, when they made them, were no less due to the stimulus held out by the dignities and emoluments of a Cathedral.

shunned than of what was to be imitated, but still) encouraging the cultivation of sacred song both in theory and practice, and keeping the art alive until a purer taste and a revived interest should take it up and defecate it, and make it a power in the Church. Any and every reform, therefore, of the Cathedrals, which tends to bring out these their characteristic features, we may joyfully welcome. Their former (so-called) reform¹ was simply a crippling of them for their work; their revenues were exciting jealousy, and the rough and ready mode of diminishing that jealousy was to reduce their staff and their emoluments. "Reform such as this," says Mr. Pullen,² very justly and very

¹ Under the powers of the Ecclesiastical Commission of 1835—from which I could earnestly wish that a name held by me in especial veneration and affection—that of "Mr. Goulburn"—had been absent. His name, however, only appears to the first Report, in which the subject of the Cathedrals is postponed, the ministry having been changed a few months after the issue of the Report.

² "The Real Work of a Cathedral, and why it is not done: A word about Deans and Chapters." By Rev. H. W. Pullen, M.A., Minor Canon of Salisbury. (Simpkin and Marshall, 1869.) Page 11.

pointedly, "left us just where we were before, except, indeed, that whereas we were once picturesque in our affluence, we are now picturesque in our rags." Let us profit by our experience of the absolute failure of past Cathedral legislation, and conduct reform, if it must be conducted, on entirely opposite principles. Let the two canonries, of which most of our Cathedrals were shorn, be restored, on the proviso that one of them be held as the Precentorship by a clergyman whose knowledge of the theory and practice of Church music should first be ascertained by examination,¹ that the other

¹ Or that two additional Minor Canonries should be founded with the funds of one of them, or four good lay clerkships—in any case making some proviso for the attendance and attention to their duties of the new members thus grafted on the Foundation. Mr. Pullen's suggestion is to do away with Minor Canons, and appoint only musical Canons, who shall be themselves responsible for the performance of the Divine Office. But how would this narrow the choice of Canons, many of our clergy who are most eminent for learning and devotion not knowing a single note of music! I would far rather see the number of Minor Canons increased, their status raised, their income enlarged, and their habitual attendance to swell the voices of the choir insisted upon.

should form the remuneration of the head of a theological college in connexion with the Cathedral. Let arrangements be made for a house or houses in the precincts, to which clergy of the diocese might retire occasionally

That Minor Canons should (not as a rule, but occasionally) be promoted to be Canons residentiary, and members of the Chapter, would I think have a very salutary effect. Mr. Pullen (who is sensitive about the position of the Minor Canons) seems to think this out of the question under the present system. But why out of the question, *if the patron willed it?* I know of no bar to his will.

One of the main deficiencies of our Cathedral choirs at present is the want of *cultivated men's voices*. It was not so always; witness the following extract from an article in the *British and Foreign Review*, No. xxxiii. (reprinted with No. xxxiv. by Simpkin and Marshall in 1845), which I quote with some little pride, as it refers to Norwich Cathedral:—

“Well do I remember,” says an ear-witness, “the delight to which I used then to listen to the service in Norwich Cathedral when the minor canons, eight in number, filed off to their stalls, precentor Millard at their head, whose admirable style and correct taste as a singer I have never heard surpassed,—Browne’s majestic tenor, Whittingham’s sweet alto, and Hansell’s sonorous bass; while Walker’s silver tones and admirable recitation found their way to every corner of the huge building.”

I think I have heard Dr. Buck describe similar reminiscences of what the service once was (but alas! no longer can be) in Norwich Cathedral.

for devotional seclusion, and more frequent opportunities of Divine Service, and where, at the more solemn ecclesiastical seasons, helps and guidance might be given for the difficult and (amongst ourselves) little understood task of religious meditation. Let the Chapter libraries be made more extensive, more complete, more perfect in their administration, and more accessible to clergy and students of theology than they are at present. These alterations, or such as these, would all be in harmony with the principles of Cathedral Institutions, would be expansions of their leading features, and would enable them to do their own peculiar work (the great object of a sound reform) more effectively, and in a way which would tell more for the benefit of the Church at large. Whereas the various (excellently meant) schemes for utilizing these old institutions in connection with the ordinary diocesan and parochial system of the Church,—the proposal to turn deans into suffragan Bishops,

or to "do away¹ with deans," saddling the (already heavily-freighted) Bishop with the duties, and remunerating him with the emoluments, of the dean, or to insist upon canons holding poor livings, the income of which shall be furnished by the canonry, or (more monstrous still!) to make professorships (that is, positions which guarantee some amount of learning in the holders of them) untenable with canonries—these are simply attempts to fuse together different members of the Church system, which are charged with different functions towards the body, and will probably prove in practice as great a failure as the attempt to make the eye perform the part of the hand, or to make the ear do the work of the foot.

¹ See a diverting little tractate with this title by the Rev. Edward Stuart, M.A., Incumbent of St. Mary Magdalene's, Munster Square. (G. J. Palmer, Little Queen Street, 1869). It was partly designed, I imagine, as a humorous piece of retaliation for some proposal of the Dean of Canterbury's to suppress *Canons*.

" . . . neque lex est justior ulla
Quam necis artifices arte perire sua."

Get more learning out of us, get more devotion, get more addiction to and cultivation of sacred music, get more careful and reverent observance of the public worship of Almighty God, get more weapons to cope with the abounding scepticism and rationalism of the age ; and I think I may venture to speak for my brother deans and canons¹ throughout the country, as for myself, there is no reform which we will not welcome, if any of these objects can be shewn to be secured by it ; but do not obliterate our primary features, or sacrifice the ideas of our system (because we have not always faithfully represented them) to a cry raised for help in some other quarter of the Church's battle-field.

I have quoted from an able pamphlet entitled, "The Real Work of a Cathedral, and

¹ I really have no sort of right to speak for any one of them ; but I have the pleasure and privilege of being acquainted with several, and I know generally that in any generous and disinterested sentiment they would heartily concur.

why it is not done," by the Rev. H. W. Pullen, M.A., Minor Canon of Salisbury. Notwithstanding the ill-suppressed bitterness against "deans and chapters" with which the author writes, I am free to confess that there is a great deal which commends itself to me in what he says. That our Cathedrals are, in one chief aspect of them, musical institutions ; that sacred music should be recognised as part of their paramount business ; that they should take the lead, and set the tone, in all choral movements throughout their respective dioceses ; that they should "inform the national mind"¹ (on the subject of religious music), "control the national taste, and serve as a model of that which is excellent in the art, instead of furnishing a painful exhibition of almost everything that should be avoided" (as very probably many of them may at times have done, though now I would fain hope they are beginning to do better); that they should take under their especial patron-

¹ "The Real Work of a Cathedral," page 3.

age, and endeavour to preserve, foster, and develop the old English Church music of the school which Tallis founded, and in which Farrant, Bull, Bateson and Gibbons were his not unworthy successors—in these positions I heartily concur. And if one or more of the leading men among our deans and precentors would start any plan for raising the tone of our Cathedral music, and making our choral services generally more effective, I should be glad and thankful, though myself ignorant of music, to be allowed to join them, and to benefit by their suggestions. Sure I am that in these days of combined action, associations are set on foot for far less worthy and important objects. Mr. Pullen, it seems to me, has done good service in setting forth with vigour and originality one of the leading functions of our Cathedrals. But I must demur entirely to its being their *only* function, their one *raison d'être*, the reason for which they survive. To say that sacred music is an essential part of their function is one

thing ; to represent it as their entire function seems to be smiting them with poverty and barrenness of idea. Sacred learning, study, devotion, retirement from the world, and the maintenance of the perpetual worship of God, are ends just as dignified and just as important to the Church's welfare as the maintenance of sacred music. A full half of our Chapters, it must be remembered, are the lineal successors of and represent conventual establishments, so far as the principle of such establishments can find place in the Reformed Church. And surely the monasteries had some other and higher ends than the cultivation and perpetuation of sacred music. Amidst all the gross abuses which at length led to their downfall, they were in their day the shelters of a devout and contemplative piety, the seminaries of youth, and the places where learning, profane as well as sacred, scared away by the barbarism of the age, found a congenial refuge and numerous devotees. Our Cathedrals may well perform similar functions

in an age when knowledge, more widely diffused over the surface of society, is far less concentrated in the few.

All that we have to urge on the subject of Cathedral Reform may be resumed in a single position, that it should be conducted with reference to the Church's truest and highest needs, and NOT IN THE SPIRIT OF UTILITARIANISM. Utilitarianism and utility are wholly different things, though often confounded. Utilitarianism is an estimate of utility, which has no faith in it and no imagination, which cannot rise above immediate and sensible results, which cannot throw itself back into the past or forward into the future. Is it useful to maintain in existence any venerable monument of a bygone time,—such as (say) Conway or Carnarvon castles? That depends upon the standard by which you measure usefulness. Is it useful to know history, and to realise it, to have a lively appreciation of a state of society and a form of life different from our own, to look upon the grand

relics of an architecture which modern inventions have superseded? Doubtless these ancient monuments still subsisting among us tend to cultivate the people's taste, to inform their mind, to rouse their aspirations, to kindle their patriotism, to attach them to a soil so fertile in old memories and grand associations. In this sense, but in no other, they are useful and do good service. But such results are very intangible and indefinite; they cannot be estimated by any certain standard; they are all in the sphere of sentiment; and utilitarianism therefore would gladly pull down the old castles, and let out the area on building leases, so as to improve the property. Is it useful for a hard-worked student, who has the honours of the Academy full in view, and whose degree-examination presses, to spend an hour of each day in prayer and study of the Scriptures? Eminently useful, if we are to form our estimate on the maxim, "*Bene orâsse est bene studuisse.*" Eminently useful, if all our labour

be fruitless which has not (because it does not look for and sue for) God's blessing upon it, if it "is vain for you to rise up early, to sit up late, to eat the bread of carefulness, for so He giveth to His beloved in sleep." But utilitarianism says; "You cannot spare the hour from your studies at present. An hour a day is, in the course of two months, just the loss of an additional treatise, which you might master in that time, and the knowledge of which would crown you with the *first* laurel. Spend the hour in the manner which will tell most for present and pressing interests." And not less hateful in principle, though of course much more plausible and apparently reasonable in its suggestions, is utilitarianism, when transferred into the sphere of Church work, and bent on promoting the (conceived) interests of religion. Of what use are our Cathedrals? If the perpetual sacrifice of prayer and praise be of use, if it be of use that "the temple should sound from morning," and that the servants of Christ

should strive to keep up on earth a sort of echo of Heaven's own worship, in its order, in its stateliness, in its harmonies ; if nothing be more needful for our clergy than opportunities of, and leisure for, sacred learning ; if quiet contemplation be useful in an age of feverish hurry and excitement ; and if sacred song be an art worthy of special cultivation, and of special institutions for its nurture and practice, then our Cathedrals are entitled to call themselves of use, and to claim a special function of their own in promoting the welfare of the Church. But spiritual (perhaps I should rather call it ecclesiastical) utilitarianism is not content with results so impalpable, and so much in the region of sentiment. It wants to see results which you can measure by the line and the plummet. It wants work to which you can point, work which may make its appearance in statistics in your Bishop's charge, or your parish priest's visiting book or sermon register. So many new churches and schools built or in

building, so many new services set on foot, communicants or Sunday scholars increased by such numbers, so many mission stations established among the home heathen,—if any professing Church Institution shall not shew some appreciable contingent towards this kind of work, “Down with it, down with it, even to the ground;”—such is the cry of ecclesiastical utilitarianism. Even viewed as policy, it is a fatal mistake. For how can Church work be otherwise than fruitless, if it be not rooted deep in the communion of living souls with the living God? And how then can we venture to disparage Institutions which busy themselves rather with this internal communion than with the external symptoms of it? “The kingdom of God,” we are told, “cometh not with observation;” it stands in nothing outward, but in “righteousness and peace, and joy in the Holy Ghost;” it is formed by development from within, not by accretion from without. How unwise, then (to say the least of it), is peevish

impatience with that part of the Church system which aims at deepening the devotion, the learning, and the thoughtfulness of our clergy, and at giving opportunities for research, study, meditation, and daily worship !

One word more on *the form* which the author has given to this vindication of the Cathedral system. These are Sermons, preached all of them (with but little variation) in Norwich Cathedral. I knew no better way of expressing my deep conviction of the vital importance of the principles at stake. A Sermon, to deserve the name, must have some foundation in God's Truth ; the pulpit is no place to advocate mere human opinions on the moral and religious questions of the day. "The foundations of Zion are upon the holy hills ;" and believing conscientiously that the Institutions, for the preservation of which (in their fundamental ideas) I plead, are among the "foundations" of our "Zion," I wish to approach the subject, at

every avenue of it, with a suitable sense of its gravity, and in a spirit of devotional awe. The spirit of secular controversy may animate the mere religious essayist, but the preacher, who has any suitable sense of his high function, inhales another atmosphere when he mounts the pulpit. And there was another strong reason, urging me to throw my argument into the homiletic form. Stoutly as I would maintain the Cathedral *idea*, I am quite aware that it finds but poor and feeble exponents in myself and other Cathedral officers of the present day. We are trying, I think and humbly hope, to do better ; but the best of us are far from rising to the ideal of our vocation. I have thought, then, that it might be useful to myself, and to my brethren and colleagues in the Church of Norwich, to have our attention called to the special duties, dangers, and responsibilities of our position as members of a Cathedral body, and to be exhorted to meet these responsibilities, to shun these dangers, to fulfil these duties,

with greater fidelity for the future. For, after all, the substantial preservation of these Institutions depends very much on the fidelity of their representatives. The stewardship of all unfaithful administrators of their Master's goods is sure to be removed at last; and I cannot but think that it is an evidence of the vitality, which there is in the Cathedral system, that it has survived not only so many virulent attacks of its opponents, but so much malversation, sloth, selfish ease, and indifference to its great ends, on the part of those who, owing everything to it, are bound to be its friends. If deans and canons (though in the prime¹ of life) will persist in regarding their residence as a period of resting upon their oars; if they will not give themselves, during that

¹ For I cannot think that a deanery or canonry is ill bestowed on a man in the decline of life, who has done much good service and much hard work in the Church, and has merited "*otium cum dignitate*." Nor do I think that the public ever grudge the preferment, when the patron bestows it on this principle. We do not want all appointments quite of a piece.

residence, to enrich their hearts by devotion, their minds by study and thought, or their literature by writing; if they do not throw themselves into that worship which is their daily task, with delight and zeal, striving by all means in their power to raise its tone and heighten its spirituality; if they make their appointments unconscientiously, and treat their patronage as a private appanage rather than as a public trust; if they show no brotherly interest in, and sympathy with, the other members of their Foundation, nor make it evident that they regard them as fellow-workers in the same great cause; if, to adopt the suggestive answer of Mr. Carlyle to the present Dean of Westminster on the subject of the duties of members of capitular bodies, "they do not with all their might whatsoever their hand findeth to do" (and they will find plenty lying under their hand, if they have but singleness of aim and earnestness of will), then will their short-

comings and supineness reflect discredit upon the system which they administer, which, in an evil hour for the Church, will be suppressed altogether,—to be regretted possibly, when it is too late, but never to be restored.

E. M. G.

PEN-MAEN-MAWR, *August* 16, 1870.

THE PRINCIPLES OF THE
CATHEDRAL SYSTEM

I

The Characteristic Feature of a Cathedral Church

ST. MARK xiv.

3. *And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.*
4. *And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?*
5. *For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.*
6. *And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.*
7. *For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.*
8. *She hath done what she could: she is come aforehand to anoint my body to the burying.*
9. *Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.*

I HAVE been led of late to think that a short course of Sermons, explaining the principles which underlie our Cathedral Establishments, and the functions which

they are designed to discharge towards the Church, might at the present juncture awaken some interest, and (under God's good blessing) be of some use. That an attack upon our Established Church is impending, and that when it will come is only a question of time, our recent experience leaves us unhappily little room to doubt; and in the judgment even of some who are esteemed among the Church's best friends, the Cathedrals are her most vulnerable point. Accordingly, various schemes are afloat for mercilessly pulling these old institutions into shapes more consistent with modern ideas of usefulness, all having this common feature that they assume the Cathedrals to have no distinct place or work of their own, but to be merely a certain reserve of men and money, which may conveniently be used to stop one or more of the manifold gaps which are continually opening themselves out in the regular parochial system of the Church.

"Imperious Cæsar, dead, and turned to clay,
Might stop a hole to keep the wind away ;"

and now that the keen east wind of trial is sweeping through and searching every cranny of our Church, men think that those grand monuments of mediæval devotion, the Cathedrals, having died a natural death, may best be turned to practical account by being thrust, however

incongruously, and with however much of indignity, into the vacant crannies of the existing system, to mitigate the keenness of the wind. In the course of the remarks which from time to time I hope to offer to you on this great subject, we shall see whether there is not a practical account to which Cathedrals may be turned, both congruous and dignified, although it may not be a practical account which goes for much with the man who walks by sight and not by faith.

The principle which I believe to lie at the root of the question on which we are entering is this :

THAT THE HONOUR OF ALMIGHTY GOD IS AN END OF HUMAN ACTION DISTINCT FROM, AND EVEN SUPERIOR TO, THE GOOD OF MAN.

In the text you have an instance of an action highly commended and largely recompensed by our Lord Jesus Christ, which was directed solely to the honour of God, and not at all to the benefit of man. "The alabaster-box of ointment of spikenard, very precious" might have been converted into money ; and the money so obtained (a very much larger sum than is represented by three hundred pence among ourselves) might have relieved the urgent necessities of many utterly destitute families among the poor. Yet our Lord, whose deep sympathy with the poor was shewn by His assuming their condition, by His life-long minis-

trations for them and among them, and by His laying upon His followers this injunction, "Sell that ye have and give alms," even He abundantly vindicates an appropriation of the alabaster-box, which did not leave a single doit of its value for the poor, which consecrated it and its contents exclusively to His own honour. Mary, believing what even Apostles were slow to believe, that He would shortly meet with a painful and cruel death at the hands of His enemies, and fearing that under these circumstances His followers would be debarred from access to His sacred Body, used her store of costly oil to embalm Him by anticipation; she could not endure the thought that He should go without this outward visible sign of the homage which her heart, and the hearts of all His true disciples, had so long paid Him.

We are apt to think of funeral honours paid to any one as generally a vain and empty show, and if at all exaggerated and pompous, as so much waste of money which might be better spent. We are here taught that a certain tribute of respect, varying of course in its amount with the extent of our means and with the station held by the departed, is due to the memory of our deceased friends, whatever other claims we may have upon our purse. But we are also taught a much deeper lesson than this, one that enters much more into

the pith and marrow of true religion. The departed (or rather departing) friend was in this instance the Lord Himself, He, Who though He most graciously submitted to a cruel death for the expiation of our sins, yet shortly after ascended up to heaven, and seated Himself on the throne, which as God He had occupied from all eternity, at the right hand of the Father. The lesson, therefore, is that any costly or expensive article bestowed upon His service, with a view to do Him honour thereby, may be full as acceptable to Him, and as graciously accepted, as if it had been employed in some work of active benevolence, or converted to the use of some charitable institution. Remember this in connection with the restoration and decoration of churches—a work so common in these days. Of course this work may be engaged in from a mere delight in the beauties of art, or from a desire of preserving the monuments of antiquity, in which case it may no doubt be the sign of a cultivated mind, but is no sign at all of a sanctified heart, and has no religious value whatever. But suppose a man's motive in decorating a church, or in giving some costly article (a chalice we will say, or a richly embroidered altar-cloth) to be used in the Church's services, to be a sentiment of indignation at seeing anything shabby, mean, or cheap, used in ministrations to Christ, and a feeling that we ought to give Him of

our very best and costliest—suppose, I say, his motive to be this (and, if the tenor of his conduct does not preclude the idea of his being actuated by such a motive, we are bound to give him credit for it), in this case we may not “murmur against” him by alleging that there are around him famishing bodies to be fed with natural bread, and famishing souls to be fed with the bread of life, whose necessities that chalice or that altar-cloth might have gone to relieve. There were many such bodies and souls in Palestine at the period of the incident recorded in the text, and many more in the lost heathen world, in whose midst Palestine, illuminated by the presence of God’s Holy One, was then shining like a beautiful glow-worm in the chill dark night. But yet our Lord not only vindicates Mary for acting as she had done, but crowns her action with a wreath of imperishable renown. Her fame is to be as widely spread as His own glad tidings. “Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.” So that the word stood fast in her case, “Them that honour Me, I will honour.”

The next point to which attention must be called is that of these two ends, the glory of God and the good of man, the former is the ulterior and more important.

Man's good is indeed most closely interwoven with God's glory ; but where the two come into collision, the second must carry it over the first. This is taught us in many parts of Holy Scripture ; it is taught us by the plan of redemption itself. For if the chief and ultimate end of the plan of redemption were the welfare of man, if its sole and single object were to save men, then all men must be saved, or else the plan of redemption would prove a failure. Its object, however, is not simply to save men, but to save them in consistency with God's character, and with that great principle of His administration, which decrees the everlasting banishment of sinners from His presence. And mark, wherever man cannot be saved in consistency with God's character, wherever sinners, who have the opportunity of doing so, do not lay hold of the atonement and righteousness of Christ, they perish everlastingly. Nor does this perishing of the impenitent and unbelieving sinner at all nullify or defeat the scheme. The account of it is simply this, that where the two ends—God's glory and man's eternal welfare—cannot be secured together, man's eternal welfare, as the less important end of the two, must yield to God's glory, as the more important end. For God's character, it must be remembered, will be glorified as well (though not as much) in the condemnation of the sinner as in the salvation of the faithful. His justice and

truth, His holiness and hatred of iniquity, will be shewn forth in hell awfully, even as they will be shewn forth in heaven graciously and attractively. "The Lord," it is said, "hath made all things for himself: yea, even the wicked for the day of evil."

But to recur to the thought of the divine glory as the end of *human* action. Its superiority to the end of man's welfare is strikingly shewn both by the Ten Commandments and the Lord's Prayer. As time presses, I will only dwell upon the latter. It has often been observed that the first half of the Lord's Prayer—its first table, as perhaps by an analogy drawn from the Commandments I might venture to call it—makes no explicit mention whatever of man's wants, not even of his spiritual wants, but asks simply for the furtherance of God's honour, kingdom, will—these being properly the *chief*, though not the *only*, objects of human desire. We are instructed to pray for the hallowing of the Name, before we ask for daily bread, for the coming of the kingdom, before we ask for the forgiveness of sins, for the doing of the will, before we ask for deliverance in the hour of temptation. An abundantly clear indication this that God's glory is a preferable end to man's good. And yet observe that, though man and his needs are not expressed in the earlier section of the prayer, yet they are implied; and that the fulfilment of the peti-

tions even in the earlier part would involve and carry with it great benefit to men. For where should God's Name be hallowed, but in the hearts of His human creatures? and where should His kingdom come, but among men upon earth? and where should His will be done, but among and by ourselves, no less for our own benefit than for His glory? And I may add, further, that as in the earlier part of the prayer man's necessities are implied, though they be not directly expressed, so in the later part it is with God's glory. For God is glorified, surely, when His bounty spreads our board with daily food; when His mercy remits our sins for His dear Son's sake; when His grace fortifies us in temptation, and delivers us from evil; and when we render Him an acknowledgment of this supporting bounty, this forgiving mercy, and this strengthening grace. So that in the Lord's Prayer neither of the two great ends is without the other; but in the former part the glory of God has the foremost place assigned to it, in the latter part the need of man.

And now to apply the principles we have laid down to the subject of which I gave notice at the opening of the sermon.

I do not know that it is proposed to meddle with the material structure of our Cathedrals, or to deprive them

of such revenues as may be necessary to keep buildings so vast and so old in a condition of honourable repair. No formal proposition to this effect has, as far as I am aware, ever been made. But yet one has often heard the cavil that these great temples are quite unsuited to the worship of the Church of England, that though the choirs can be and are turned to good account, yet that the naves cannot be utilized throughout, as being for the most part beyond the compass of a single voice; that a great deal of space and building is therefore thrown away, and that perhaps the best way of making the whole structure available would be to screen and partition it off into separate groups of bays, and to fit up each portion so screened off for the accommodation of a separate congregation. All which cavils proceed upon the assumption that a grand church has no religious function or significance at all—is in fact nothing more than a great monument of the piety of our ancestors,—unless every corner of its space can be made available for preaching and holding service. But pray consider what a rebuff our Lord has given in the text to such views of utility! The murmurers (we know from the account in St. John's Gospel that the traitor was the leader and mouthpiece of them) had begun their computations as to how far the alabaster-box would go in relieving misery—"it might have been sold for more

than three hundred pence, and given to the poor;" had their mouths not been stopped, they would have probably run on in the same strain, computing how many meals for poor families, how many "coats and garments," such as Dorcas made, the three hundred pence might have purchased, and thus increasing their own irritation at the apparent waste. But our Lord will have none of their calculations; terminates them prematurely. "This is no waste," He virtually says; "it is no prodigality, unless indeed it be the noble prodigality of faith, and zeal, and love. She is honouring me, even though she be not succouring the poor; and, moreover, it is an opportunity of paying me honour which is but rarely vouchsafed to men. 'Ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always.'"

Yes! it is true that we have not always His sacred Body among us. But we have most assuredly what is higher and better, His spiritual Presence. How else shall His most gracious promises be fulfilled; "I will not leave you comfortless: I will come to you;" "Lo, I am with you alway, even unto the end of the world;" "Where two or three are gathered together in my name, there am I in the midst of them?"

Now, suppose a man to fasten his faith stedfastly and earnestly upon this last promise; and to discern with the inner eye of the understanding the gloriousness of

the place where Christ condescends to meet His flock ; and suppose that in the building of a new church, or the restoration of an old one, he bears this constantly in mind, and is continually saying within himself, as David said, "The house that is to be builded for the Lord must be exceeding magnifical," and, without doing anything incongruous or out of proportion (for, of course, there are bounds of reason and common sense which justly prescribe a limit even to holy zeal), acts upon the principle that the best architecture, and generally the best art, shall adorn the house of God's solemnities, that the best music shall be employed in the services held there, and that all the circumstantialia of the worship shall be not good merely, but, so far as his means go, sumptuous ; and all, not out of a spirit of self-pleasing, nor to gratify the lust of the eye, nor the taste for artistic beauty, but because he feels no offering to be good enough to express the deep homage which a redeemed sinner owes to his Redeemer,—that man's action strikingly resembles Mary's ; the sumptuous church is his "alabaster-box of ointment of spikenard, very precious ;" and just in proportion to the purity and singleness of his motive in making it, will the Lord accept his offering and honour it, even as He did hers.

And pray, why are we to suppose that this motive was absent from the minds of those who, in ages long

gone by, contributed largely of their substance to build Cathedrals and religious houses, which might be retreats of contemplative piety, and homes of devout seclusion, amidst the turbulence, ferocity, and rapine of lawless and semi-barbarous times? Doubtless, in many cases, this sound and godly motive was mixed up with others of a much more questionable character (how many of our own motives, in the good things we do, will, on examination, prove perfectly pure and free from all admixture?); no doubt superstition and erroneous doctrine may in many instances have given an increased stimulus to works mainly undertaken for God's honour; still no one can be really acquainted with the history of the Middle Ages, and specially with the lives of the founders of monasteries and monastic orders, who must not admit that, under forms of society and forms of thought fundamentally different from our own, there lived and breathed hundreds of fervent and devout souls, who nourished on the precious truths of God's Word a high spirituality, and panted constantly after a soul-elevating communion with their Saviour, as the hart panteth after the water-brooks. And if it were indeed so, who shall say that their offering of these sumptuous buildings, for the honour of God and the perpetual celebration of His worship, was not by Him accepted?

I trust that I have opened a way by these remarks for

the discernment of the true character of a *Cathedral* Church. It is a building specially and prominently dedicated to the glory of Almighty God. I say *specially* and *prominently*; and it is by this speciality and prominence that I believe a Cathedral to be distinguished from other churches. All churches are, of course, in one aspect of them, offerings to God for the honour of His Name. But then this is not the leading, but the subordinate, idea in a parochial church. The primary object there is the dealing with human souls, the converting and softening of human hearts, the stirring and awakening of human consciences, the initiating of the worshipper into the knowledge of God, and the gradual drawing of him up into communion with God. Nor is this end in the least degree foreign to the functions of a Cathedral; rather it is a part of its functions, only not the most prominent part, not the great characterizing idea. The Cathedral is a place rather where God is worshipped than where man is impressed, though it is a most blessed thing indeed where the latter end is secured along with the former. "Make our Cathedrals popular," they exclaim, "by drawing to them large congregations, and inducing effective preachers to address the goodly throng." "By all means," I would reply; "unspeakably blessed is the work, wheresoever or by whomsoever done, of turning a soul to righteousness, or leading it on in righteousness —

make the Cathedrals as serviceable in this way as you possibly can; but do not, in a fit of indiscreet zeal, confuse or obliterate their leading idea; do not parochialize, or turn them into vast parish churches. The very core and centre of all their proceedings is not a sermon to the masses (excellent as that is in its season, and oh! that we had more of such sermons, and more of that sort of preacher who has the happy tact of stirring the soul and conscience!), but the daily office in the choir, solemn, effective, dignified, rendered as perfect as possible by the accessory of beautiful music, and ever striving and yearning to represent more perfectly upon earth the adoration which ceaselessly goes on in the courts of heaven. The anthem is quite in place in such worship; nor surely should anthems ever be discontinued in Cathedrals, though unsuited (in my judgment) to the worship of parochial churches. To discard anthems from Cathedrals would be to discard some of the grandest efforts of music to praise the Creator, Redeemer, and Sanctifier, from those very houses of prayer which are, in a more especial manner, dedicated to the celebration of the glories of His Name."

I must reserve for another sermon a fuller vindication of the Cathedral services. For the present I have only glanced at them incidentally in connexion with the building in which they are carried on. I will at present

only ask you to reflect whether, if we surrender our minds to the teaching of Holy Scripture, our thoughts will not assume a very different complexion from that which modern schemes of utilitarianism tend to give them. The age, alas! is impatient of anything which does not bear tangible fruit in the experience of mankind, which does not speedily bring about results that every one can see, and handle, and turn over and over, and criticize. It is an age which is impatient of prayer, because prayer, though it works surely and effectually as the dew and the sunshine, yet works noiselessly and invisibly, like those agents in nature; an age which is still more impatient of praise, because praise redounds, not to the benefit of man, but to the glory of God. But how false and shallow are these views of the age, when regarded under the light of Holy Scripture, which proposes to us the will of God as the source of man's every blessing, and the glory of God as the highest end of all human action. Pray we that God would preserve our belief in Him from gradually crumbling away under the influence of hard, materialistic, secular habits of mind. Prize we highly, and think we reverently, of those institutions which are the heritage of days more characterized by simplicity of faith, even if they were (as we admit they were) darkened by some superstition. And above all, let us put away our miserable reasonings

and philosophies in the study of God's truth, and receive it into childlike and teachable minds, "as newborn babes desiring the sincere milk of the word, that we may grow thereby."

II

The Daily Office

ECCLUS. xlvii.

9. *He set singers also before the altar, that by their voices they might make sweet melody, and sing daily praises in their songs.*
10. *He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy Name, and that the temple might sound from morning.*

IN my last Sermon I called your attention to the character of a Cathedral church as a great temple for the solemnization of divine worship, the setting forth of God's glory being its main, and the edification of human souls its subordinate or secondary, end. Other churches, according to the view then presented to you, were for man's welfare and God's honour; Cathedral churches for God's honour and man's welfare. I now pass on to a further feature by which our Cathedrals are distinguished, not indeed from all, but from most other churches—namely, the constant worship, the daily round of prayer and praise, carried on in them, "the temple

sounding from morning," as the author of the Book of Ecclesiasticus has it, with the "sweet melody" of "voices" lifted up in the praise of God.

Is there any reason to think that such constantly recurring worship is in accordance with the will and word of God? If it cannot be denied that in connexion with the Jewish temple God sanctioned, nay, instituted a ceaseless round of worship, is there any ground for supposing that such sanction continues in force in the Christian Church?

The objections to such an arrangement are patent and lie on the surface. Daily choral worship requires for its maintenance the services of a considerable staff of persons. In order to its being kept up at all effectively, it must be made the business of certain people's lives; that is to say, to it, and to the preparation for it, they must devote the better part of their day. This (it may be said) is a very serious expenditure of time, unless some great counterbalancing gain can be shown. But this is not all (nor the chief part) of what may be alleged in way of drawback. The members of the choir, whose business it is to conduct these services, are certainly exposed to very serious spiritual risks. Daily public worship may doubtless be a high privilege for people spiritually-minded, or earnestly seeking to become so; but a dead mind, submitted to the action of

daily public worship, and required to make that worship the chief part of its business, is soon driven, if not into positive ennui and disgust, into a decorous formalism, which probably closes the heart against religious influences more effectually than even wilful sin itself. In view of that law of our minds which renders any thing of habitual recurrence unimpressive, and makes us mechanical in the doing of it, are we justified in submitting a considerable number of persons—necessarily chosen without any special reference to religious qualifications—to the effect of two daily services, neither of them ever lasting less than an hour, and one of them occasionally much exceeding that time?

Now, having stated broadly and undisguisedly the objections, I will just remind you in counterpoise to them, before passing on, that these same objections will apply in full force to the worship carried on in the temple of old. Nay; to the services of the temple they will apply much more strongly than to our own: for not only were the temple services more continuous than our Morning and Evening Prayer, but far more cumbrous and complicated, requiring a larger staff of persons of all grades and orders to carry them on. Nor can there be any reason to think that the persons so employed were at all above the level of the men of their day in intelligence or devout feeling. There were no doubt spiritual persons

ever and anon found among them, to whom the enigmas of that minute and elaborate ritual were more or less cleared up, and who found in it, under the guidance of God's Spirit, glimpses of most precious and consolatory truth; but these would be the exceptions to the general rule, and to the ordinary mind of priests, Levites, singers, Nethinim, porters, the ministrations in which they were engaged would be very dark and perplexing, and much less of a reasonable (and much less of an interesting) service than we in our churches are enabled to render, under the full blaze of the Gospel revelation. Yet there can be no doubt that this entire devotion of a certain part of the population to the ministrations of the house of God, that this ceaseless round of sacrifice and song, was in accordance with God's own mind, nay, that though the Levitical worship was more fully developed by David in several of its details, yet that it was in the first instance ordained by the Almighty Himself, Who gave the pattern of it to Moses. It admits of no question therefore that in bygone times the divine sanction has been fully given to a system of worship, which must have been even a greater trial to the attendants and officiating persons than anything we have among us nowadays. Doubtless the dispensations are totally different. But who can suppose that under any dispensation the infinite wisdom of God would prescribe any

thing which in principle was mistaken and wrong, and in its results mischievous ?

But let us look a little more closely into the rationale of the temple services, and see whether the ground of maintaining, under the new dispensation, something analogous to them has ceased. It appears then to have been the purpose of the divine wisdom to construct upon earth a little model or miniature of the worship carried on in heaven. Heaven may be regarded as the home of the human family, from which they have strayed by sin, but to which the saved are eventually to be brought back through Christ. Heaven is the bosom and dwelling-place of the Father of our spirits, to which Christ instructs us to lift up our minds when we pray, "Our Father, which art in heaven." It is easy to understand, then, that in the ears of His chosen people (and His chosen people were of old the Jews) God would wish to sound ever and anon echoes of heaven, echoes of its worship and its praise, that He would wish to submit to their eyes continually something which, however dimly and mysteriously, should remind them of their high destiny, and waken in them an aspiration for it. But that there was, whatever may have been the ground of it, a real and designed connexion between the worship carried on in heaven and the temple service, is clear from the words of the

Apostle to the Hebrews : " There are priests that offer gifts according to the law : who serve *unto the example and shadow of heavenly things*, as Moses was admonished of God when he was about to make the tabernacle : for, See, saith he, that thou make all things *according to the pattern shewed to thee in the mount.*" Yes ; " unto the example and shadow," " according to the pattern." Heaven is " the true " (or antitypical) " tabernacle, which the Lord pitched, and not man." Our Lord Jesus Christ is the High Priest of this tabernacle, Who presents there continually His Blood and merits, and offers also the prayers of His people, made fragrant with the incense of His own intercession. Nor is His mediation for sinful man in heaven to be limited to times subsequent to His appearance on earth. It is only in virtue of his foreseen sacrifice and intercession that believing Israelites were accepted of old ; and though His atonement was made in time, it was foreordained of God from all eternity, and sinners dealt with in mercy on the ground of it, for which reason He is called " the Lamb slain from the foundation of the world." He, then, even before His assumption of human nature, was the mediating high priest of the true tabernacle. And of this tabernacle the holy angels are the subordinate ministers ; they form its choir and its worshippers, and surround the throne of God and the Lamb with chants of praise, which cease not day and night.

Now the dark similitude of this worship was expressed in the various arrangements of the temple service. The high priest passing annually into the holy place with incense and blood was a figure of Christ mediating, by His atonement, which was transacted on earth (in the outer court of God's temple), and His intercession, which is transacted in heaven; and the subordinate priests and Levites, whether in their ministries of sacrifice or song, represented the angels. We must suppose that to spiritually-minded Israelites these emblems were not merely and utterly dark, that, as they prayed and meditated on what little was made known to them (whether in the law or by tradition) of God's counsels, the meaning of the temple service was partially cleared up; and if so, we cannot wonder that these services, waking in their minds the far-off echo of heavenly things, should have proved to them so great a refreshment of spirit as we know from the Psalms they did.

Now I remark, first, that though the outward form of worship rendered to Almighty God under the Old Testament dispensation has been abrogated, though we are no longer called upon to do homage to Him with burnt-offerings, or sacrifice for sin, or sweet incense, one main ground upon which we must suppose temple worship to have been instituted—namely, to keep alive in the minds of God's people a continual aspiration

after their heavenly home—still remains. Though our religious light is in many respects much clearer than that which the Jews enjoyed, yet we still “walk by faith, not by sight,” and therefore have as much need as they of some miniature and model of heavenly worship, to be under our eyes continually, and to remind us of the occupations and pursuits in which we hope to pass our eternity. Churches closed from Sunday to Sunday, or opened only at intervals, however beneficial may be the influence of the services occasionally held in them, do not do this with sufficient emphasis; for heaven’s temple is never closed, nor, although its blessed inhabitants are employed on God’s errands in different parts of the universe, does its song of praise ever cease;—“they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” But great central churches, where worship is never silent, where it is carried on with the unvarying regularity of the dawn and the nightfall, uninterrupted by the most startling events whether of a public or private character, and changeless in its accents and features amid a world which is full of change, such churches as these do help to make an audible echo of the infinitely sweet and solemn worship which is carried in God’s heavenly temple, and are as fresh flowers to a captive in a dungeon, or sweet chimes in a dreary night, memem-

toes amidst the darkness of this life of what is beautiful and holy.

Is it alleged, however, that the worship of the Jewish temple was of so totally different a character from that of the Christian Church, that no argument can legitimately be drawn from the daily performance of the one in favour of the daily performance of the other? But when we look under the surface, and quitting the outward appearances of things, proceed to examine into their true character, we do not find that this position can be maintained. One great element of the temple services was symbolism—a representation, that is, to the outward eye of inward spiritual truth; another equally characteristic feature of it was its vocal and instrumental music—its “psalms and hymns and spiritual songs.” Now, as to the first of these, is there no such thing as representation in the divinely ordained worship of the Christian Church? Rather would it not be true to say that representation is there; but that it is no mere representation, but conveys as well as symbolizes the thing represented? What is the water of the baptismal font but a symbol of the purification of our souls by the Holy Spirit, and a symbol, which, when Baptism is duly administered and duly received, conveys the purification? What are the broken bread and outpoured wine of the Eucharist but symbols of the

Body and Blood of Christ—and symbols which convey that Body and Blood in a mystery to those who receive them with repentance and faith? And may we not regard the whole genius of the worship of the Christian Church as determined by the Sacraments, which are certainly its highest forms of worship? Has it not all, if we look at it truly, a representative character, whereby it exhibits (of course dimly and inadequately), and by exhibiting raises us up to join in, the worship of the heavenly temple? According to the primitive and true view of Christian worship (which we unhappily have lost and obscured) the Eucharist, or Holy Communion, was the great central act of worship, to which all other parts of it were subordinate and tributary—it, and it alone, was *the* Liturgy or Public Service. Originally there was no service but that; not till after a considerable lapse of time did other offices detach themselves from the Holy Eucharist, and assume an independent position of their own. And observe how in this chiefest service, as it appears in our own Prayer Book, the idea of wakening up on earth the echoes of the worship carried on in heaven is brought out in special prominence. The angelic hymn of the Old Testament, called the “*Ter Sanctus*,” and the angelic hymn of the New Testament, called the “*Gloria in Excelsis*,” have from the earliest times formed part of the Communion

Office, and among ourselves still do so. What a true instinct does this shew on the part of the compilers of the early liturgies (some of them probably apostolic men, if not apostles) that Christian worship was to be something higher and grander than a prayer meeting, in the limited sense of the word prayer, that the Church on earth is an antechamber, which should thrill with the harmonies of the upper sanctuary, and vibrate with the echoes of that praise which angels are ever rendering to God in the courts above.—And thus we come to speak of the second great feature of temple worship, the praise of God by means of music and song. Four thousand Levites were in David's reign set apart for this special branch of divine service; they seem to have been an organized body, drawn from the three great divisions of the tribe, subordinated to three chiefs, one out of each division, and distributed into skilled musicians, who conducted the psalmody, and those who were under training for service in the choir. Now, is this feature of temple worship wanting in the services of the Christian Church? is it wanting in our own Book of Common Prayer? On the contrary our Morning and Evening Prayer are both characterized by a preponderating element of praise, to which the prayers (properly so called) are merely an appendage. What are the Psalms for the most part, what are the Canticles,

with their constantly recurring *Glorias*, but beautiful snatches and bursts of praise? What is the *Te Deum* but the grandest hymn of praise which the mind of uninspired man ever conceived? What is the *Benedicite* but a summoning of every creature in God's universe, inanimate and animate, irrational and rational, to join in the chorus of praise which goes up to Heaven from the redeemed Church of God? What are the *Benedictus* and *Magnificat* but lofty thanksgivings for the blessings of redemption, originally poured forth in an enthusiasm of inspiration? What is the *Nunc Dimittis* but a beautiful requiem sung to himself by a saint of old, and which we now sing in acknowledgment of the glimpse of Christ, which we have obtained in the services of the day? What is the *Anthem* but a musical tribute to Almighty God, designed to bring out the significance of some portion of His Word, or to be the vehicle of some devout aspiration towards Him?

And even those parts of the service, which seem on the surface to be of an entirely different character, are seen, when examined in their true light, to swell the chorus of praise. Thus it has been ably shewn in a recent work of great learning,¹ that the design of the Lessons, as they stand in the Church Service, is to supply to the devout soul who hears them, topics of praise—

¹ Archdeacon Freeman's "Principles of Divine Service."

these Scriptures being only fragments of God's glorious revelation of Himself to man, the sum and substance of which is Christ. And as for the Creeds, they too are to be regarded as triumphant confessions of praise rather than as a dry enumeration of dogmas,—the rehearsal by Christ's soldiers, in the face of a cavilling world, of the great things which Christ has done for them, wherein they glory.

So that in the worship of the Christian Church, while the outward form is in many respects utterly different, the spirit and principle of temple worship still survives. Both are attempts on the part of God's Church militant to express on earth the unseen and sublime worship of His Church triumphant; both contain representations, drawn by God's own finger, of divine things, the latter having the substance as well as the shadow of those things, the former the shadow only—and both are characterized by one great common feature, noble hymns of praise—that spiritual exercise, which is the expression of the grace of love, as prayer is the expression of the grace of faith, and which, like love, shall survive, when the necessity for prayer has passed away.

It may indeed be urged, as adverse to our conclusion, that at all events the New Testament (as it stands) furnishes no instance of a worship prevailing among Christians at all resembling that of the temple.

Neither, it may be said, does it furnish any instance of a church, or building solemnly set apart for Christian worship. But it would be strangely inconclusive to argue that the erection of churches for the assembling of Christian worshippers is contrary to the will and mind of God, because we find no notice of such buildings in the New Testament. At that early period, and indeed for some generations afterwards, so long as Christianity was struggling for ascendancy over pagan forms of worship, the Christians could not have churches. The gatherings of the new sect were held in the upper rooms of houses, whose owners favoured their tenets; sometimes, under stress of persecution, dens and caves of the earth were resorted to for the purpose of worship by the faithful few. And so with the daily services of song and praise. Even regularity in the periods of service was out of the question in those days. Not until the Roman Empire became Christian could the worship of the Church be fully developed.

The great thought which has been the subject of the present discourse, and which I wish to leave upon your minds as the sum and substance of what has been said, is that the worship of the Christian Church is designed to be, and ought to be, an echo of the worship which is ever proceeding in Heaven. If it differs from that of

the temple, it differs, not in being less expressive of things unseen and divine, but in being less enigmatical, and so more clearly and plainly expressive—not in having less of that element which touches the feelings and kindles the heart, but only in having more of that element which enlightens the understanding. It is no doubt, as compared with temple worship, a reasonable service; but it has lost nothing of that power of moving the sympathies of the soul, which temple worship exerted to such a remarkable degree, as is witnessed by such devout aspirations as these:—

“One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.”—“How amiable are thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD; my heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house: they will be still praising thee. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.”—“LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.”

The holy men, who found such enjoyment in the services of God's ancient house of prayer, sang and

prayed with the spirit chiefly, not fathoming the depth of those Psalms, which they sung with their lips and set to their instruments. We who can sing the Psalms with understanding, seeing Christ in them—His struggles, His death, His agony, His victory—we to whose minds the bygone enigmas of the Law have been unravelled by the opened preaching of the Gospel, why, because we have deeper insight, are we to sing with less fervour? why can we not act out in our own practice that resolution of the Apostle's; "I will sing with the spirit; and I will sing with the understanding also?" In order to this singing "with the spirit," let us endeavour to realize the transactions of the earthly house of prayer as giving a glimpse of the worship of heaven. Our Lord called heaven His Father's house; "In *my Father's house* are many mansions." He called the temple by the very same name; "Make not *my Father's house* an house of merchandise," indicating a deep and mysterious connexion between the two. It is this connexion, felt and recognised in the inner man, which is the secret of the attractiveness of all Church worship—Jewish or Christian. The mere thought of heaven is a great balm and solace to the distressed, disquieted heart, a great means of raising it above the cares and troubles of this life, because the soul by a true instinct, of which it can give no account, feels

heaven to be the bosom of its Father and its home. If Church worship, joyously and solemnly conducted, draws from us a single aspiration towards that bosom and that home, it has done much towards our sanctification, it has refreshed and braced us for our spiritual conflict, as a draught of pure morning air, coming to him from the far off sea or across the purple heather, refreshes the toil-worn artisan for the labours of the day.

III

The Daily Office as the Business of Life

ST. LUKE ii.

36. *And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;*
37. *And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.*
38. *And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.*

WHEN it is said that Anna “departed not from the temple,” we need not understand that she never quitted the building. Of the Apostles, after our Lord’s Ascension, it is said that “they were *continually* in the temple, praising and blessing God.” Yet the Book of the Acts, as well as the reason of the case, clearly shews that they spent a large portion of their time outside the temple, in the city of Jerusalem. What is meant by their “continually being in the

temple," may be gathered from the indication of their habits, which is given us in the first verse of the third chapter. "Now Peter and James went up together into the temple *at the hour of prayer*, being the ninth hour." It is here indicated that at the hours of prayer and sacrifice, the Apostles used to present themselves in the temple, to attend the appointed service. We are to understand in the same way the notice of Anna's manner of life which we have in the text. Her habit was to attend the daily morning and evening sacrifice; to be present when the Levites sang their anthems during the night watches; and, in short, to assist at all the stated devotions, which were carried on daily in the house of God. Of course such a life, though it did not absolutely confine her to the Temple courts, could never have suffered her to wander very far from them; a privation of liberty this which, to a mind not wrought up to a high key of spirituality, must have been more or less irksome. But there are indications in the Old Testament that to a spiritual mind—a mind weaned from earth, and whose affections were set on things above—such a life was a perpetual refreshment and feast of the heart. Witness the pious aspirations of the Psalmist after the glimpses of God's power and glory, which had been vouchsafed to him in the sanctuary: "O God, thou art my God; early will I seek

thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." And again, "How amiable are thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD." And again, "One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple." For (as we showed in our last Sermon) the tabernacle and temple worship was framed to emblemize the worship of heaven, where Christ, our high priest, offers for us the Blood of His atonement, and the incense of His intercession, and where angels form the choir and surround the throne of God and of the Lamb with perpetual chants of praise. And, accordingly, we cannot wonder that the temple services, waking in their minds the far-off echo of heavenly things, should have proved so great a refreshment of spirit, that certain religious devotees were found among them, who though not *ministers* of the temple, as not being of the sacred tribe of Levi, yet attended upon it as constantly as those who were—haunted it, like the martlet who made his nest in the roof, and hung about it as persistently as the porters,

whose office it was to open and shut the gates and mount guard at them by night.

One of these devotees in the time of our Lord was named Anna. Little as we know about her, enough is told us to shew that she was a woman of an eminently spiritual mind. She was, in point of circumstances, disengaged from worldly ties; for we are told that she was a widow of a great age; and had probably seen other relations and friends, besides her husband, drop away from her side. (An incidental lesson, by the way, of much significance and interest at this period of our Church's history, that no one who, in the order of God's Providence, is at present surrounded by worldly ties, has a right to break loose from them, in order to give himself more unreservedly to a life of devotion and religious exercise.) But Anna was also disengaged *in spirit* from worldly ties. The affections which had been blighted upon earth, had shot up towards heaven. St. Paul's description of the "widow indeed" seems to have been written for her; "She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day."

Nor was this extraordinary woman one of those for whom the flowery paths of religion—its promises and privileges—have an attraction, while its duties and requirements repel them. She was not one of those

who think that genuine exultation of the spirit may be enjoyed without mortification of the flesh. She "served God," we are told, not "with prayers" only, but with "fastings" also night and day. And when her great age is taken into account (which is variously understood, either as eighty-four years in all, or as a considerably longer period—it could not be less than one hundred and three years, of which eighty-four had been spent in widowhood) the mortification involved in constant fasting, and in attendance upon the night-watches in the temple, must have been unusually severe. By this abstinence and rigour of habits, combined with constant and fervent devotion, her flesh was so subdued to the spirit, that the spirit became unusually keen and bright, and wonderful prophetic intuitions were granted to her. A movement in her heart—an instigation, doubtless, from the Holy Spirit—drew her towards the little group, which, on the day of the blessed Virgin's purification, presented itself in the temple for the offering of the sacrifice customary on the birth of a first-born son.

There was nothing attractive to the outward eye in that group. An artisan with a simple and modest wife at his side; and an aged saint, who recalled, by his primitive manners and pious utterances, the times of the patriarchs, holding in his arms an infant, ostensibly the offspring of the humble couple—this was all that

a self-complacent Pharisee, or a doctor of the Law, high in his own conceit for wisdom, would have seen in that company of four.

But on their first entrance within the temple courts, Anna had been drawn towards them as with the attraction of a magnet. And now, coming up close into their circle, she recognizes in that meanly attired infant the long expected Messiah, the divine deliverer, upon whom the hopes of the nation were fastened, and who should "confirm the promises made of God unto the fathers." She responds, in accents of praise, to the hymn of thanksgiving and triumph which still lingered upon Simeon's lips. And when, after the due performance of the rite of purification, she went forth among the worshippers in the temple court, or in the intervals of worship passed into the city to visit her acquaintance, she spake of Him to all them that looked for redemption, and fastened their mental eye on this rising day-star, thus vindicating her claims to be what the word of God calls her, "a prophetess;" for did she not testify of the Lord Jesus, and is not "the testimony of Jesus the spirit of prophecy?"

I have dwelt thus at length upon the history of Anna, because she furnishes an example, under the Old Testament dispensation, of a life exactly analogous to that which, under the present widely different system of

worship, the members of a Cathedral Establishment are bound to lead, and should aim at leading. You see in the case of Anna that a life of continuous attendance upon the services of the house of God is sanctioned in principle by God Himself; nor could God ever under any dispensation sanction that which is erroneous in principle, or mischievous to mankind in its results.

Now let us first seek to have a definite understanding of what this life of ours is; because without a clear intelligence on the subject we shall never be able to lead it aright. The great majority of men have a business, an occupation, a pursuit, which fills up the greater portion of their time, to which the better part of their day is devoted. Now in the case of resident members of a Cathedral Establishment this business is the keeping up, and attending upon, and striving (each one in his place) to raise to the highest point of perfection the daily choral services of the house of God. This attendance and these services are to us just what his law is to the barrister, his counting-house to the merchant, his drill to the soldier, his parish to the pastor,—it is the field in which we have to serve God, the task, or at all events the main task, which His Providence has assigned to us. Of course it has its restrictions, its trials, its disadvantages (if you will) like every other business in the world. What occupation can you name which does not more or less

fetter and hamper a man who pursues it earnestly, which does not make occasionally very inconvenient demands upon his time, which does not shut him out from the power of doing a great many things which, if he was quite his own master, and could maintain his family independently of any profession, he would like to do? There is no pursuit in the world which is not a tie to a man, and a restraint upon his liberty, and which is not apt at times to become a snare, just as there is none which has not its own peculiar interest, and does not occasionally offer means of growing wiser and better to those who are engaged in it. Daily attendance upon the public worship of God resembles in these respects every other pursuit. Of course it breaks and interrupts the day for other work, or, as we say, cuts it up. Of course also it is a great snare to those who make no effort to turn it to a moral and spiritual account, as having a tendency to familiarize them with holy things, and to lower their standard of reverence, or, at best, to formalize them. But I need hardly add that here, as in nature, the brightest lights lie alongside the deepest shadows, and that the very same features of our life, which act as snares and drawbacks to the worldly-minded and indifferent, prove to a spiritual mind—I may say, to a mind aiming at becoming spiritual—a very great advantage, and a very high and real satisfaction.

Now this view of the Cathedral service, as the special business and function of the resident members of the body, is quite essential to its efficient performance. What a man regards as the business of his day he will throw his mind into, and try to do well,—but a by-work, which may be taken up and laid down at uncertain intervals, is apt to be thrust into a corner, and suffers miserably sometimes, when more important avocations distract the mind from it for long together. But what a vast amount of thought, mental self-discipline, and effort is implied in attending well upon the Cathedral service! First, and before all things else, there is the *due regulation of the mind*, which is necessary to make these services spiritual, such as He to Whom we offer them may accept. Easier at sometimes than others,—easier when the health is high and the spirits sanguine,—this regulation of the mind is a real difficulty (if I may judge from experience) always. And then then there is the doing our part in the outward work of the service, whatever the part be,—singing, reading, officiating, or preaching, well and laudably. How very different and how much higher would be the tone of the whole office, if everybody that had a share in it, from the highest to the lowest functionary, from the celebrant at the Communion down to the youngest chorister, were animated by a strong desire to contribute some-

thing to the solemnity and impressiveness of the service, by the faithful and devout performance of his own part ! Regarding all this more as a business and a study, we should become, by the natural law of our minds, more interested in it. The mind can throw an interest even around the driest work, when it takes it up in earnest, and seeks to attain excellence in the performance of it. But the services of the Church repay, by a much higher operation than that of a natural law, any amount of devout and reverent attention which we bestow upon them ; the law under which this recompence is bestowed being that announced by St. Paul, " he that soweth to the Spirit, shall of the Spirit reap life everlasting." Anna, while serving God in the temple with fastings and prayers night and day, is rewarded with a glimpse of Christ : in an infant distinguished by no outward token from many other such infants, brought to the temple for a similar purpose, she discovered by a spiritual intuition the Redeemer of the world. And similar glimpses into precious and consolatory truth, intuitions into the meaning of Scriptures hitherto imperfectly understood, apprehensions of a deeper and richer significance than we have yet been aware of in the Psalms and prayers which, by long use, have become household words to us ; thoughts too visiting the mind at intervals of God's heavenly temple and of the worship offered in

it, and generally the soothing, calming, hallowing influence of worship, these are the rewards, sweeter than honey and the honeycomb to the spiritual mind, which God distributes to those who wait upon Him with constant devotion, and strive to make His worship not only their occupation, but their delight. Let us inquire how far we know by experience the refreshments and consolations of devotion, and how far we are attracted hither by such experience. Do we resort to the public worship of God from the love of it and from a lively interest in it? The test of this will be whether we resort to it when no obligation is laid upon us to do so, when we might be absent without any violation of decorum, and without drawing down upon us any obnoxious remark. If our hearts are in it, and if we are cultivating a taste for it, we shall be often there, even when no duty or regulation requires our appearance. And it is because members of Cathedral Establishments everywhere have so often made it painfully evident that nothing but the requirement of official attendance brings them to the daily service, that the Cathedral worship has become in many places jejune and lifeless, and wears to the outer world that aspect of formalism which gives rise and point to the cry that it is a remnant of mediæval religion, out of date, and fit only to be swept away.

But there is another point in which we should strive to make Anna's life the model of our own. Her spirituality of mind was attested, not only by her delight in religious exercises, but also by the severe self-discipline which characterised her way of life. She served God with fastings as well as prayers night and day—duties these which are often coupled in the practice of God's people, because our prayers, unless they are accompanied with an earnest effort after self-control, must fall, as it were, with a dead weight to the ground, and can take no effect. Apart from self-discipline, there can be no real spirituality of mind; and self-discipline, as distinct from resistance to temptation, means the laying restrictions upon ourselves habitually, in things which we might innocently enjoy—food, sleep, and recreation. The reproach has often been flung upon our Cathedral bodies (as it was upon the monastic bodies which preceded them), that their members are self-indulgent, living lives of ease, and indolence, and luxury, where their profession would rather call for mortification. Nor, alas! can we with truth allege that the reproach has always been a calumny and a slander. The very position of a dignitary in a Cathedral, as on the one hand it may be made of the greatest possible service to the Church in the Cathedral city and to the Church at large, so on the other hand it may easily prove a

snare, and a fatal inducement to take one's ease in life. The income is not precarious, and it is adequate for all reasonable wants. The amount of duty actually required from each of us is never hard or fatiguing ; and though, as I have endeavoured to show, a great deal of thought and care (and even study) is essential to doing it *well*, we may discharge the whole of it creditably, as far as the outward appearance goes, without the smallest strain either upon the body or mind. We can command leisure (that greatest of all boons in an over busy age) more readily far than men in other professions or in the other branches of our own ; and while this leisure may be used for the cultivation of theological learning and the composition of theological works, so that the Church shall reap golden fruit from the literary labours of a canon or a dean, we are not compelled so to use it, and may allow our good time to be frittered away in the frivolous courtesies of society, or in gaining a superficial acquaintance with the topics and controversies of the day by means of journals and periodical literature. Natural indolence (the besetting sin, as it has been tartly said, of every man in the world who has not a heart complaint) leads us to acquiesce very easily in a smooth and sheltered life, where the rules and annoyances are comparatively few, and the work actually exacted not hard. And thus there grows gradually upon men in

our position that complacent self-indulgence, which eats out, perhaps more than any other sin, the heart of a sound and genuine piety. There is no remedy save in the effort to make our life here what it might be,—and what it ought to be,—what in many cases, no doubt, it has been among our predecessors,—a life of decided spirituality. Three grand exercises of religion represent man's duties to himself, his neighbour, and his God, and have such a close reciprocal connexion that not one of them can be thoroughly fulfilled in the neglect of others,—fasting, almsgiving, and prayer. We are bound to practise occasional abstinence, as well as habitual self-control, more strictly than other men, because the bias of our life in this place is towards ease and self-indulgence. We are bound to be, to the full extent of our means, supporters of all works of charity and piety. We are bound to stamp upon our whole life the brand of self-discipline, munificence, and devotion. Above all, let us not indulge the vain dream of keeping the mind bright, and spiritual, and healthful, while no bridle of abstinence is laid upon the lower appetites. If it was necessary for St. Paul's safety to keep under his body and bring it into subjection, how much more for our own! And the reward of such self-discipline, accompanied by fervent prayer, will soon be found not only in the brighter intuitions into divine truth, and

the sweeter manifestations of divine love, which will from time to time be vouchsafed to us, but also in a growing preparedness to meet our Lord when He comes, either to the Church, His spiritual temple, at His second Advent, or to the temple of our own hearts at death. Like Anna the prophetess, we shall be found ready to meet and greet Him, with our loins girded about and our lights burning, and shall recognise with holy thankfulness the fulfilment of our long-cherished hope and heart's desire: "Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation."

IV

How to Spiritualize the Daily Office

JOHN iv.

24. God is a Spirit : and they that worship him must worship him in spirit and in truth.

WE are now fairly engaged in a course of Sermons on our Cathedrals—the theory of them, the position which they hold, the duties which they ought to fulfil towards the Church, and the responsibilities under which their members are laid. In my last Sermon on this subject, I pointed out how the daily worship of God is the special business and function of the resident members of a Cathedral body, the central duty of their day, round which other duties must gather. In the present discourse I shall give some hints for the right performance of this duty, for the maintenance of the spirituality of worship, or, in other words, for the due regulation of our minds and hearts during the service of the Church. And this is a subject most profitable to all

who attend church, although they may not be able to attend it on week-days.

Let us well understand, in the first place, what spirituality of worship is. Do not confound it with sensibility or impressions upon the feelings. The soul and spirit are distinct elements of our nature, and to worship God with the soul is quite a different thing from worshipping Him with the spirit. By the soul is meant the emotions and feelings; by the spirit the reason and conscience,—that faculty in virtue of which man is able to hold communion with God. Consequently, there may be a considerable amount of sensibility in divine worship,—lively emotions may be experienced in the midst of it—without the spirit's being reached or touched. It does not at all follow that, because a man is open to impressions from music, from architecture, and kindred sources, and because the Church service brings him under influences of this sort, he therefore worships God in spirit. The keenest appreciation of an anthem or a spectacle is no test at all of spirituality of mind. Susceptibilities of this kind belong to the soul, not to the spirit, and may be found (and often are found) where everything in the shape of moral and religious principle is utterly absent. In Italy, where the emotions of the people are quicker than in our cold climate, you may see brigands, red-handed from some deed of

blood, bowing themselves down in the churches with every appearance of lively devotion. But there is no principle in that devotion; the conscience, the reason, the spirit, have no part in it.

I. The first help towards the spirituality of worship which I shall mention, is some amount of preparation for it. No great spiritual work can be done without preparation. When the Redeemer was about to appear, His way was prepared before Him by the ministry of St. John the Baptist. When the Comforter was about to appear, a pause of ten days was allowed to elapse after the Ascension, that the little flock of disciples might realize the gravity of the crisis, and might prepare themselves by prayer and supplication for the promised gift. For every Christmas the Church prepares herself by an Advent; for every Easter she prepares herself by a Lent. Well-spent days are days prepared for by a devout use of the early morning hour, by anticipating the day's business and trials, and laying them before God in humble prayer. Profitable Communion is Communion prepared for by a compliance with the precept; "Let a man examine himself, and so let him eat of that bread, and drink of that cup." And for *every* service, in which the soul designs so serious a work as that of holding communion with God, there must be some period of *preparation*, longer or shorter. Private

reading of the Lessons beforehand, so as to acquaint ourselves with their contents, and a reference to commentaries for the explanation of any difficulties which may occur in them, will be found very useful in turning this part of the daily service to account. And very much will depend upon the way in which we spend the few preparatory minutes before the commencement of the service. A silent but fervent prayer that the presence of the Lord Jesus Christ among the assembled worshippers may be recognised and felt by the hearts of all of them, and that *their* presence with us may be to us a sort of Sacrament, an outward visible sign, assuring us of His unseen presence, and securing it to us,—this will call down for us the help that we need. If time still remains, after that prayer is offered, read over and think of those passages of Scripture which are printed on cards and hung about the Cathedral for this purpose, or read over the appointed Psalms or Lessons. There is no holding Communion with God without a soul attuned to such Communion. And the soul coming fevered and agitated by worldly pursuits or trials is out of tune; and thus the few previous minutes spent in getting it into a frame for devotion will be abundantly repaid. Imagine in the course of those minutes that you are gathered together among the little band of Christ's early followers, who met with closed doors

after the Resurrection to speak one to another of Him, and that He whom no doors can exclude is about to be drawn down into the midst for half an hour of sacred converse with His disciples. Then shall you hear His voice in the Lessons, and speak to Him in the prayers; and in the Psalms there shall be a mutual intercourse, you speaking to Him and He to you.

I cannot help adding that our Church very pointedly recognises the necessity of previous preparation for each service, by embodying preparation in the services themselves. The first section of the Morning and Evening Prayer, which reaches to the end of the Absolution, the first section of the Communion Office, which reaches to the end of the Decalogue, is *preparatory*. Nor, under this view of it, can I in the least sympathize with that depreciation of the opening exhortation at Morning and Evening Prayer which is now so much in vogue. Is preparation a suitable preliminary of worship? or is it well to rush into God's Presence without collecting the thoughts? If the former is the truth, is it otherwise than reasonable that, before any direct invocation of God takes place, the minister should exhort us to return to the Father, whom by our daily backslidings we have offended, and should lay before us in a short summary the

nature of those exercises of devotion, in which we are about to engage? Instead of allowing your thoughts perfect freedom during the exhortation, because it is not a prayer, listen to it devoutly, and endeavour to take in the points of it, and you will find that in the way of preparation it will turn to good account.

II. It may be presumed that no one knows, but those who habitually make the effort, how difficult it is to put the constraint upon the mind which is necessary to make our daily worship spiritual. Everything which disturbs perfect composure disqualifies for devotion. An arrear of work, which we do not see our way through, and which we long to be at, that we may make some impression upon it, is a great distraction, and carries the mind off at a tangent before we are aware that it has escaped. The little sorenesses which come from the rubs and collisions of daily life—mere trifles in themselves, things which smart to-day, but the remembrance of which is utterly effaced to-morrow—these are irritants peculiarly obnoxious to the spirit of worship. An angry, perturbed soul cannot rise to God, any more than a lark (to use Jeremy Taylor's beautiful image) can soar in a blustering, obstreperous wind. Then, except in full health and vigour, the bodily temperament is against us in this work of

devotion. "The corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things." The animal spirits are sluggish; we are sleepy and heavy, and indisposed to any exertion.—Now against these various discouragements a soul resolutely bent on holding communion with God will adopt all manner of small devices, of which I will name a few.

1. When the thoughts are very wandering, concentrate them as much as possible on a limited portion of the work that has to be done—pin them down by a vigorous effort for two or three minutes only. "Here is the Lord's Prayer coming; I will at all events control my thoughts sufficiently to say that with my whole soul, and thoroughly to mean what I say." The same plan may be adopted with portions of the service even shorter than the Lord's Prayer, with single responds, or single verses of the Psalms. There are moods of mind in which to master the whole service seems almost an impossible effort, an effort for which we have really no powers at all. In that case, we must take it bit by bit, and aim only at mastering one bit. One bit mastered will make the next bit easier, and after a few successes the whole work, so formidable at first, will assume moderate dimensions, and begin to look manageable. "Divide and conquer" is an old

and good motto, and admits of an accommodation to the matter before us. We may be equal singly to difficulties which, when combined, would overwhelm us. And the fact that our Church service is actually broken up into parts for us,—that it is not one long monotonous strain of prayer, but is broken by Canticles, Creeds, Responds, Anthems,—facilitates this plan and invites to the adoption of it.

2. When any one has thwarted us and wounded our vanity, we may spread a salve over the wound by distinctly and deliberately turning the service into an intercession for them. Let the “us” of the prayers mean, in the ears of Him who seeth in secret, not “me” only, nor vaguely “all this congregation,” but myself and him who has made me sore;—it will be an exercise of love to pray thus; and love at once establishes an affinity between us and God. If the aggravation to which you are so sensitive has not vanished altogether at the close of a series of prayers specially directed to call down blessings on him who has offered it, it will at all events be much reduced in dimensions, and the irritation attendant on it will have subsided. If it leaves a wound still, it will no more be an inflamed wound.

3. Again, when the soul is sluggish and torpid, so far from acquiescing in its sluggishness, we must stir

it up by considerations like these. How blessed is the privilege of approaching God in prayer! If we were at liberty to lay our wants and wishes before the wisest and most sympathizing and most powerful man upon earth, with the assurance that he would do his best for us in our difficulties, and respond with all a father's affection and solicitude to our efforts to approach him, however clumsily made, how should we value and avail ourselves of this privilege, and have recourse to it as often as our difficulties pressed us. How then? Here I have to do with One who is "able to do exceeding abundantly above all that I ask and think," who is "always more ready to hear than we to pray, and is wont to give more than either we desire or deserve," with One who can interpret my wishes far more readily than I can express them, and who never sees the poor soul, even of a prodigal, struggling back to Him from a distance without noticing him, while he is yet a long way off, and running forth compassionately to greet and welcome him. Away with the thought so disparaging to the heavenly Father, that communion with Him can be irksome, or a hindrance to other duties! Converse with Him who is both Light and Love, cannot be otherwise than a refreshment of spirit, a lightening of all burdens, an easing of all care. If I put myself perseveringly in

the way of the heavenly King, and do my homage to Him with all the reverence and loyalty I can muster, perhaps He will notice me with some special mark of favour. At all events, have I not the promise that they "that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint?"

Or again, weave Scriptural incidents into the train of thought. Think of Peter walking on the stormy water, and apply the narrative to yourself. You desire to come to Christ in prayer,—by entering His house and falling on your knees you propose to Him to come, as the Apostle did. But your mind is disturbed by a host of little cares, or agitated by petty troubles and vexations;—it is flighty too, and gusts of thought are blowing in upon it from all quarters. Will you venture towards Him under these circumstances? will you not put off the work of approaching Him for a while, till there is a more convenient season, and the mind is calm? "Nay, Lord, it is good to be with Thee even on the unstable, surging waves,—anyhow 'bid me come to Thee upon the water.' And He answereth and saith, 'Come, come, thou anxious one, thou troubled one, thou wearied one, and lay thy head on my breast. Come unto me, all ye that labour and are heavy laden,' (Oh, how soothing

are the accents of His voice, like odours from a spicy shore breathing on tempest-tost mariners, or the bells of their village home chiming in upon their ears in every pause of the wind!) 'and I will give you rest.' Thus bidden, I must try to go to Him, however difficult be the task. And boisterous as the winds and waves may be, I shall walk on them, so long as with Peter I fix my eyes steadily on the Saviour's form. He has assured us that, whether we recognise His presence or not, He is in the midst of the two or three who are gathered together in His Name. Then let me never take my eye off from Him. Let me look away from the cares about an unknown future, from the irritations, from the perverse turn things seem to have taken, and occupy myself with His presence to the exclusion of all other thoughts. I shall not do this long without a longing to speak to Him, and to be spoken to by Him, rising up in my heart. And with this longing worship becomes comparatively easy."

But the incident of incidents for reanimating the spirit of devotion in a dull, dead, paralysed mind is that of the man with the withered hand. Our Lord bade him stretch forth his hand, just as He bids us, when we present ourselves before Him in His house of prayer, to stretch forth the open hand of faith, that He may drop into it some blessing from the storehouse

of His bounty. But what was the meaning of bidding a man with a withered hand to stretch it forth? It was a dry hand, a hand in which no blood circulated, a hand which laboured under a physical incapacity of unrolling its palm. Oh true emblem of this soul, in which all action towards God seems dead, and whose powers at present are all numbed and paralysed! Yet He says to me, as to the man in the synagogue of old, "Stretch forth thy hand." The meaning for me is what it was for him—"Rouse the will for an effort." Spiritual worship without a direct influence from Him, without an emanation of His virtue into the soul, is an impossibility. "My soul cleaveth to the dust," and cannot lift up itself without His quickening. But it is only in making the effort to pray that His power will visit me. Let Him see me making the effort patiently and persistently, and He will give me the needful help. Prayer which meets no opposition, in which the heart pours itself out before God with ease and fluency, and is beaten back by no distractions, might not have much principle in it. But the brave soul which fights hard to pray, which cuts its way to prayer through difficulties, manifests a resolve which the Lord will not be slow to honour and reward. He loves to see us surmounting obstacles in our approach to Him; it evinces our determination to reach Him somehow. When the roof is

broken up, and the couch let down in the midst, He does not long delay the word of restoration. Persevere amid discouragements; where thou canst not pray as thou wouldst, pray as thou canst, and the spirit of prayer and supplication, which will make all things easy, shall not be delayed. It shall be with you as with the Psalmist,—“While I was thus musing, the fire kindled, and at the last I spake with my tongue.”

Such, then, are some of the considerations and methods which will be found helpful in making our worship spiritual. And if it could be made spiritual by at all events the larger number of those concerned in it, what a solemn and edifying spectacle would it be for casual attendants on it! When one considers the way in which, in times not very far distant, the daily services of several of our Cathedrals were performed, the levity and irreverence of some of the officials, the utter unimpressibility of all, the mechanical droning of the prayers, the slovenly, rapid, (almost inarticulate) reading of the Lessons, it is matter of wonder that services so abused, and which had such gross injustice done them, should have been so long allowed to survive. They never could have survived, I am persuaded, if there had not been some vitality in the principle of them. In their daily recurrence (regular as dayspring and nightfall) and the

principle which they thus embodied of perpetual homage to God, unbroken even by the most startling vicissitudes of life, in the ritual orderliness and comeliness which is the theory of them, and above all in the large element of music which pervades them, I seem to find that principle of vitality. Men saw that, with all their monstrous abuses, there were grand capabilities in these services, and hesitated to sweep them away as so much rubbish. And grand capabilities there unquestionably are. Imagine the edifying impressiveness of Cathedral service, even with the present reduced staff of dignitaries and officials, if the heart and soul of all of us were thrown into the worship, and if each member in his own place did what he could to contribute to the reverence and solemnity of the scene. How would such a service stir and quicken devotion in deadest souls, and bring casual worshippers under an influence which they could not resist! So it was of old under a comparatively dark dispensation, and so it might be now much more, if God's good Spirit would breathe into the appliances and machinery of a magnificent worship, which our Cathedrals furnish, the breath of life. From the mere spectacle would go forth an influence which might convict or convert the indifferent or even the hostile; and under the forms of the New Testament Church similar scenes would be enacted again to that which was witnessed of old at Naiioth in Ramah;

—“And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.”

V

The Blessing and Advantage of the Daily Office

PSALM xxxi.

20. *Thou shalt hide them in the secret of thy presence from the pride of man : thou shalt keep them secretly in a pavilion from the strife of tongues.*

LIKE all things pertaining to God, the earthly temples in which He is worshipped have manifold and profound relations. A church or house of prayer is related to the *heaven above us*, whither one day through Christ's merits we look to be brought, and to the *heaven within us*, or (in other words) to that spiritual mind which disposes us, wherever we are, to realise God's presence. Can any thing, one might ask, have one of these relations without the other? The glorified state is intimately connected with the spiritual state; the first is to the second as the blossom is to the bud; or, to adopt the phraseology which (though of foreign growth) is slowly getting naturalized among us, heaven is *objec-*

tively (i.e., without the man) what righteousness, and peace, and joy, are *subjectively* (or, within the man). What is related on one side to heaven must necessarily be related on the other side to the spiritual mind.

The relation of a church, or house of worship, to heaven has been brought out in an earlier Sermon of this course. Christ Himself pointed out this relation when He called by the same name, "my Father's house," the heaven from which He came, and the Jewish temple. "In my Father's house are many mansions, I go to prepare a place for you,"—there He is speaking of heaven. "Make not my Father's house an house of merchandise,"—there He applies the very same language to the temple. Not surely without a deep significance. The tabernacle, and afterwards the temple, were framed in accordance with the pattern shown to Moses "in the mount;" they were earthly models, constructed under God's own direction, of the presence-chamber of His Divine Majesty; and the worship carried on in them was an echo of that which is continually proceeding in the courts above. Hence our Lord's love for the temple, hence His holy jealousy, twice manifested, on witnessing the desecration of it. The temple reminded Him of the habitation of holiness and glory from which He came. It rang with the echoes of that worship of the angels

with which He had been familiar, and of which He had been the object, "before the mountains were brought forth, or ever the earth and the world were made." And the homes of *Christian* ordinances, which are (equally with the Jewish temple) God's houses of prayer, are surely, no less than that was, representatives of heaven; they have their sanctuary, their choir, their nave, corresponding (though under an altered dispensation) to the three great divisions of the temple; they have their services of praise and thanksgiving, as heaven has; they have the memorial of Christ's atoning death, which death He Himself pleads for us in the courts above; and they are the scenes of a communion with God more close, more solemn, more elevating than ever the temple was. Churches and church worship are shadows of heaven and representatives of it upon earth.

But they have a relation also to the heaven within, that is, to the spiritual life of man, which I wish in the present Sermon to trace. The one idea which links together heaven, and houses of prayer, and the spiritual life of man, is *consciousness of the presence of God*. In heaven that presence is visibly manifested to angels and glorified saints. In the Jewish tabernacle and temple it was manifested to the bodily eye by the Shechinah,—a bright blaze of light, which shone forth

from between the Cherubim. In Christian houses of prayer, when worshippers are gathered together in Christ's Name, the special presence of God the Son in the midst of them is covenanted to their worship. And in the spiritual life, the great principle of a holy walk and conversation is the continual realization by faith of God's presence. We can hardly suppose that the fervent expressions of desire for the house and worship of God, which abound in the Psalms, are to be interpreted materially of the mere earthly home of God's ordinances, apart from the communion with God, founded upon the consciousness of His presence, of which it was the scene. Take for example that earnest longing of the Psalmist's soul, which is expressed in Psa. xxvii., "One thing have I desired of the LORD," (one thing supremely, as when St. Paul says, "This one thing I do"—do it with all the energy of my soul,) "that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock." It is out of the question to suppose that the mere presence of the Psalmist's body in the precinct of God's tabernacle would have been felt by him as a security, comfort, or protection. Nor could he have enjoyed in

the tabernacle any literal and outward privacy; there would have been in the tabernacle precincts other worshippers as well as himself, and at all events the ministering priests must have there passed and repassed one another on their several functions. No ! “the secret of the tabernacle” here spoken of is the “secret of the presence,” of which my text makes mention. And the hiddenness or privacy spoken of in both passages is one, which, while it connects itself more especially with the tabernacle and its ordinances, and is more readily experienced there, yet may be and is often enjoyed elsewhere (the same in kind, if not in degree) amidst wanderings in the desert, and the perturbations of secular affairs. This feeling of security, protection, privacy, may flourish most in God’s house, and amidst His ordinances; it may find there its most congenial climate; but its root is in the heart of the worshipper; he carries the principle of it about within him, wherever he goes.

Let us expand this thought a little more in connexion with our own worship under the better dispensation of the Gospel,—tracing the living relation which there is between the fundamental principles of the spiritual life and Church worship.

Our peace then, our security, our comfort, whether in church or out of it, stands entirely in the communion of

the soul with God—a communion made practicable only through the atonement of His own providing, which gives the conscience relief and freedom in dealing with Him Who is infinitely holy and just. At the foundation of all communion with God lies a consciousness of His presence. Try to pray without this consciousness, and you will find it impossible; your prayer becomes lip service. Try to read the Scriptures without this consciousness, and they become a curious ancient book, and cease to be for you the word of God. As you cannot speak to a man, or hear him speaking to you, unless he is present in the body, so you cannot speak to God, or hear Him speaking to you, unless the spirit within you (hence called the “God-consciousness”), realizes the truth that He is with you, and that you are under His eye. While we are in a wrong state of mind, or, in other words, have a burdened and uneasy conscience, whether the uneasiness arise from our apprehension as to past sins, or from our secretly wishing to retain something, which conscience cannot approve—we shrink from this realization of God’s presence, bury ourselves away from the thought of it in our worldly pursuits and amusements, as the ostrich hides his head in the sand when pressed by his pursuers. It is the old tale of the effects of the fall upon our first parents, repeated again in the experience of their

children; "Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden." But when the heart is sprinkled from an evil conscience by belief in Christ's work of atonement, and when the will hangs perfectly loose on its pivot, ready to turn in whatever way the Spirit of God may move it, and not fixed obstinately in any one particular quarter, then, so far from shunning God's presence, we court it, and go back to it again and again in the course of the day, seeking refuge in it from the pressure of affairs, from the perturbation of anxiety, from the ruffles and discomposures incident to our daily life. And this habit of going back to it again and again, and finding a refuge in it, forms in us gradually a consciousness of God's presence, even when His presence is not and cannot be the direct subject of our thoughts. That it is impossible to be always deliberately thinking of God's presence, is clear. He gives us in His Providence various tasks to perform, which cannot be performed without the exercise of our minds upon them. And we cannot think of two subjects at once. But nothing is clearer in our daily experience, than that consciousness is one thing, thought another. When a man speaks in public, he is necessarily thinking of what he is saying; yet he never for one moment loses the consciousness that others are listening to him. In like

manner, while we need not be always thinking of God, we may always maintain a consciousness that we are under His eye. And this consciousness is acquired by habitually referring to Him in the course of daily life by the simplest prayers for help, light, guidance, strength, according to our particular emergency, and by frequently holding the spirit perfectly still for a few moments, that we may hear any whispers which He may make to us through His organ the conscience. And this habit, and the growing consciousness which it tends to form, will be found to give all that peace, and comfort, and sense of security and repose which the Psalmist attributes to it; "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." "Thou shalt hide them in the secret of thy presence;" Our "life is hid with Christ in God;" "Our conversation is in heaven." Men may see us going in and out among them, and busying ourselves in the same scenes in which they too are interested; but they see not that interior life of communion with God, which is transacted in the heart, and which feeds the springs of external activity. That day is accounted by the Christian more or less wasted, in which he does not cultivate this interior life, sending forth his soul to God in short and fervent ejaculations,

and receiving from Him messages of guidance, warning, and comfort. And not wasted only. The day will be to him a disturbed day, a day of frets, and thwartings, and unblest anxieties—a day of collision perhaps with “the pride of man,” and therefore of ruffled temper and hot controversy, a day when there has been much talk, (it may be much business,) but little growth,—a day when he is specially made to feel the emptiness and vanity of much which goes under the name of animated conversation, and which, when not engaged in with any view of recreating the mind for God’s service, seems to him only so much babbling and “strife of tongues.” A day of which no moments are spent under God’s eye is found to be a day, the external activities of which harass and fret, without bringing any solid satisfaction, and leave the mind dry and hard, like the heath in the desert, moistened by no heavenly dew, nor fanned by the fresh gales of God’s Spirit.

But now what connexion has this realization of God’s presence in the Christian’s daily life with the worship which is carried on in the courts of God’s house? Why this, that the realization of God’s presence, and the communion with Him which is based upon it, are there more easily, readily, and naturally enjoyed, find there a more congenial climate, and are carried on under the

special sanction and shelter of divine ordinance. Christ is never absent from His faithful people; His presence and smile are to them the sunshine of the soul, quite as much in business hours, as in hours of stated devotion. But while this is perfectly true, it is true also that both the closet and the sanctuary are specially recognized by Him as the scenes of special communion with Himself and His Father. "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" It must be obvious, on a moment's reflection, that God's house of prayer is a favourable place for the realization of His presence. Here He is solemnly addressed in accents of prayer and praise; here we are addressed by Him (would that we listened to His voice more eagerly and devoutly) in holy lessons and sermons; here heaven and earth are brought together by Christ's covenanted

presence in the midst of the assembled worshippers, that presence being the true Jacob's ladder, on which angels ascend with the tribute of human devotion, and descend again with errands of grace, mercy, and peace; here, finally and above all, we are made partakers of those holy mysteries, by which, when duly received, we spiritually eat the flesh of Christ and drink His blood, we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us. And it is because God's presence is more easily and vividly realized in His house, where everything around us speaks of His worship, and the eye and the ear lend their assistance to the mind, and still more because special blessings may be expected to rest upon special ordinances—that the true Christian feels happier, more peaceful, more secure, here than elsewhere, and joins with the Psalmist in those devout aspirations after the house of prayer: "One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple."

And here I would address a word to those, who, like myself, are obliged by their position to give a daily attendance in God's house. I would say to them as to myself, "Are we really seeking for that spirituality of mind, which is life and peace? seeking for that

habitual consciousness of God's presence, and that habitual communion with Him, which is the fulfilment of the precept, 'Walk before me, and be thou perfect?'" If that and nothing lower be our sincere aim, (however much we may at present fall short of it,) how great a help to us—what a mighty spiritual lever, to lift us into that atmosphere which we desire to breathe,—may this daily worship of ours be! Two hours taken out of each day, in which the mind may disencumber itself of earthly cares, and may freely collect itself for those exercises of devotion, which are the sources of strength, joy, and peace; and these hours so employed, being in our case, not so much time stolen from business, which we could ill afford to lose, but actually part of our business, the work of our day, our allotted task! Surely, if a man really desires to carry devotion with him into daily life, to throw around all his pursuits, conversation, recreation, an atmosphere of devotion—in a word, to live unto God while in the world—nothing can be more helpful than the fencing round a certain portion of his day from the intrusion of secular business, and the allotting that portion to attendance on the house of God. And I feel sure that the more pains we take in doing our other work devoutly, as to the Lord, and in holding God's presence before the eyes of our mind while we do it, with so much the more eagerness and

desire shall we look for the stated hour of the morning and evening office, when we may find repose once more in direct converse with Him, from whom our minds never wander far away without either discomposure, or more positive injury.

But, on the other hand, if we are lax about the guardianship of the heart, if, as is the case with so many, we give up all attempt at watchfulness, self-discipline, and ejaculatory prayer, and so long as we keep within the clearly marked lines of duty as to conduct, allow our thoughts to rove freely and without restraint, like birds that wander from the nest—in one word, if we are satisfied with being respectable, without striving to be spiritual—then the constraint put upon the mind by the obligatory worship of God twice a day cannot fail to be irksome. And for this reason the attendance upon it comes to have another great advantage; it is not only a help to, but a test of, spirituality of mind. I call the daily choral service a spiritual thermometer, which tests pretty accurately the attainments of a man in the divine life. Do we wish to ascertain the measure of fervour in our own hearts as to divine and spiritual things—the warmth of our desires, not for a heaven of our own devising, but for the heaven which God promises and which Christ has purchased? Nothing gives us a livelier picture on earth

of the pursuits and joys of heaven, than a Church in which the service is performed with great joyfulness, devotion, and solemnity. Do we find then, when we are called upon to join in such a service, that our hearts are not in tune for it, that the element is uncongenial, that it forces the mind into an attitude which is unnatural to it and therefore painful? Or do we seem to be at home in such an element, as having been acclimatized in the course of daily life to the consciousness of God's presence and to the exercise of communion with Him? These are questions which, if faithfully followed up, may shew us, under God's blessing, very much of our own true state before Him, may perhaps force upon some of us the alarming conviction that we have never at all accepted God's overtures of reconciliation, or surrendered ourselves to His will—may reveal to others that they have of late been unfaithful to God's guidance, and not careful to walk closely with Him—while from some, who feel that God's house is the true home of their soul, the ark, where the flitting bird, which finds no rest for the sole of its foot on the waste waters of the world, may be sure of welcome and shelter—these questions may elicit the answer of an approving conscience;—"All is well."

VI

The Cathedral a Retreat for Contemplation

LUKE x.

38. *And a certain woman named Martha received him into her house.*
39. *And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.*
40. *But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.*
41. *And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:*
42. *But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.*

WE shall very seriously misapprehend the moral of this beautiful story, if we suppose Martha's occupations to have been censured by our Lord. So far from this being the case, her occupations were positively praiseworthy. To have neglected the duties of hospitality on the occasion of a visit from the divine Master, would have been simply inconsistent with that profound

to the rule) many things which might be amended by zeal and discretion. The Church does not provide systematically enough for foreign missions ; or she does not leaven in her teaching, as she ought to do, the education of the people ; or she does not reach at all the lowest stratum of society, nor evangelise the masses ; or she wants a real legislative body, to readjust her system from time to time, and adapt it to new forms of society ; or her formularies and liturgy want revision ; or she wants elasticity, breadth, and comprehensiveness ; or her services are dull, and need to be made interesting and attractive. But even independently of the correction of abuses, there are many spheres of useful labour in the system, as at present worked. Look at the organization of a large and well-administered parish. How many fields for Christian workers are opened up in it, for persons ready and anxious to lend assistance to the pastor, and work with him and under him ! There are schools to be superintended and taught ; sick and bed-ridden people to be visited ; charitable funds to be administered ; working men's institutes to be held together, and watched, and guided ; various forms of instruction and recreation to be provided for the vacant hours of the labouring classes, so apt to be ill spent. There are in our own Church, and doubtless in other communions also, many persons who address themselves

most energetically and zealously to one or more of these tasks, and who willingly spend and are spent in any undertaking which holds out a promise of usefulness. Most valuable members of the Church they are; they supply the motive power of external activity. They have their vocation, and a most necessary one it is. There is a strong sedentary tendency in our nature arising partly from its constitution, but partly also from indolence and dislike of trouble, which leads us all to acquiesce in negligences or abuses of long standing, and to let things go on as they have done, without much consideration whether they might not be altered for the better. Persons of an active and energetic turn of mind, who take up earnestly with true religion, serve to correct this tendency. Their instinct is to put the house of the Church to rights; they initiate new movements, and suggest reforms, which, if conducted with judgment, may have the happiest results. But their very temper of mind induces them to think a great deal more of the outward symptoms of God's kingdom than of its development in the inner man, and not to heed sufficiently such profound words as these; "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in

the Holy Ghost." And so very often they come to mistake business for progress, stirring for growing; and the inevitable result is a loss of peace, and therefore a loss of power; a distraction of mind amidst the external activities of religion, instead of that calm collectedness of thought, which enables us to dispose of work without hurry and without anxiety as to the ultimate results. And so far as this is a true representation of their state of mind, to them belongs the reproof; "Martha, Martha, thou art careful and troubled about many things: but one thing is needful."

There have always been in the Church, and there always will be, though more in some nations, and at some periods, and in some states of society than in others, characters of a totally different, and we must add, of a higher stamp. These characters supplement the busy workers for Christ, furnish what is wanting in them. Mary of Bethany, who, dismissing worldly business, quietly sat at Jesus' feet and heard His word, is one type of these characters. That greater Mary, who brought forth the world's Salvation, and of whom it is recorded that she kept and pondered in her heart all the great things which God was doing in her days, is another. And as there are two Marys who represent this class of characters, so, by a singular coincidence, there are two Johns. John the Baptist, reared in the desert amid the

rugged fastnesses of nature, and dwelling there after he reached man's estate, indicates to us one source from which the contemplative spirit is fed—the study of God's works in nature. John the Evangelist, (like Mary of Bethany, one of the beloved ones of Jesus,) he to whom it was given to lie on His breast at supper, and to receive a deeper insight than any other disciple into the mysteries of the spiritual world, represents the close and deep and habitual communion with Christ, which these higher characters seek to hold. And by studying these male types of the character in question, we may guard ourselves against a very serious misapprehension, which has in days past done great mischief in the Church. It has been imagined (and the tendency to such a view is not yet extinct) that pure contemplation, without any active effort to do good, is a lawful (not to say commendable) life for the Christian. But where does Holy Scripture furnish an instance of a pure contemplative, secluding himself entirely from intercourse with mankind? I venture to say, nowhere. The only *perfect* character which it exhibits,—that of the God-man Himself,—is one in which the two elements of activity and meditation are held in exact equipoise,—days which were filled with unwearied labours of love being succeeded by nights which were given to prayer. And to descend

from that loftiest example which none of us can reach, to the standard of mere men, who can but exhibit with more or less consistency one side of the perfect character,—John the Baptist was certainly no mere contemplative. He came into rude and hostile collision with the world, sallying forth from his hermitage to upbraid wicked kings, stiff-necked formalists, and sneering rationalists, and laying down his life for the faithful testimony which he bore to the truth. Nor was the other and greater St. John at all secluded from the Church's active life. It is true that his agency was not, like St. Peter's and St. Paul's, the prominent one in rearing the earliest superstructure of the Church. No sermon of his, no success of his, is recorded in the Acts of the Apostles. He appears, indeed, at St. Peter's side as his associate, but he is nowhere the leading figure. He is, however, exhibited to us in the Revelation as the Apostle of the seven Asiatic Churches, as sending letters of warning, counsel, and encouragement to their bishops, and therefore as practically interesting himself in their welfare. A contemplative no doubt he was, but a contemplative who did not consider himself released from active work. So long as Christ's plan for the life of His disciples stands thus on record, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep

them from the evil," no man may consider himself thus released. And what profound wisdom is there in enjoining upon all Christians activity, no less than thought and prayer. In the absence of active efforts to do good, it is impossible to keep the mind sound and bright. It quickly becomes full of morbid fancies, and is 'apt to be twisted into forms almost grotesque by its unnatural tension on the loftiest subjects of human thought.

But, on the other hand,—and this surely is the warning which our Church, at the present moment of her existence, most especially needs,—how great and fundamental is the mistake of imagining that a life of devotion and prayer, a life of hidden communion with Christ, a life, the general tenor of which may be described as a sitting at the feet of Jesus, and hearing His word, is not "work" in the truest and highest sense of the word! A fatal fallacy, indeed, pregnant with the worst consequences to the Church, and yet prevailing extensively, and gradually rooting itself in men's minds! How! nothing to be accounted work which is not visible, palpable, external, which cannot be seen with the eyes, or touched with the hands! "Thou fool," we might say in St. Paul's manner, "that which thou sowest is quickened in darkness and secrecy and silence, before ever it shows its head above the earth. The bursting of the seed, the disentangling of the germ, the nourish-

ment of that germ with the earth's juices,—is this, forsooth, no work at all, because it is not appreciable by thine eye? Or is it not rather the first and most necessary of all works, because, unless this is done in the first instance, no plant can ever rear its head above the soil?" And, similarly, the opening of the intelligence to hear the word of Christ, the opening and unfolding of the heart to receive the Christ whom the word presents, the communing of that heart with itself and with God in its secret chamber, in its own hidden recesses, where only the Father, who seeth in secret, can discern its workings—is this no work at all, because it does not transpire to the world? Or is it not rather the work of works, without which all outward symptoms of good in the Church can have no vitality, and therefore no endurance,—the very highest exercise of the faculties of the soul? Answer me, you who are in the habit of holding communion with God, does this communion make no demand upon your faculties, or rather does it not make an infinitely greater demand than any external activity whatsoever? Is it no labour to *the will* to keep the mind steady in prayer, and devotional reading, and self-examination? Is it no work to keep the thoughts from roving, and to bring them back when they do rove? Does it make no demand upon *the understanding* to set God before us, to lift oneself up to

the idea of Him,—an idea so lofty, so attractive, and which rises so high above all that is seen and that is temporal? Does it make no demand upon the *heart* to aspire towards the blessed God, towards His will, His word, His favour, to say in the inner man such words as these; “My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God;” “How sweet are thy words unto my taste! yea, sweeter than honey to my mouth;” “As the hart panteth after the water-brooks, so panteth my soul after thee, O God;” “My soul thirsteth for thee, my flesh longeth for thee, to see thy power and glory, so as I have seen thee in the sanctuary!” And if there is an exercise which calls out will, and mind, and heart, and braces them all up to their highest tension, is not this exercise worthy of being called “work” in the truest, and highest, and best sense? Or is there no such thing as work without an external movement, and the construction of something which is distinct and detached from the agent, so that the bird works when she makes her nest, and the beaver works when he builds his hut, and the bee works when she forms the cells of the honeycomb, but the man does *not* work, when his soul goes forth to God in desire, or receives upon it the doctrine, which drops as the rain, and distils as the dew, from the word or the Spirit of

the Most High? Or, to advance upon the point in question with more explicit boldness, think you that our Lord would have accepted mere statistics of what is called church-work, as satisfactory evidence of church progress? Suppose it pleased Him to come in person to inspect His vineyard, and to examine its true condition, would it (think you) satisfy Him to answer, "Lord, behold here are five schools for poor children, where there was only one before; and a hundred churches, where there was only a quarter of the number; and sermons so many, that all may have an opportunity of hearing, and services so many, that all may have an opportunity of worshipping, and, in a word, every single part of ecclesiastical organization, and every appliance which religion can possibly need for its furtherance?" Would not the answer be; "My son, I ask not how many be the *outward* signs of life, but rather how much of prayer, and love, and zeal have gone to produce those outward signs; I ask not how many churches there be, but how much of the spirit of worship in the hearts of those who frequent them; nor how many ministries may be carried on in these churches; but how much study, and prayer, and sanctified sorrow have disciplined the hearts and characters of your ministers, and trained them to the wisdom, and tenderness, and experience of true pastors. Judge not (in this, or in any

other matter) according to the appearance, but judge righteous judgment."

Our subject of to-day (while I trust it is not out of harmony with the sacred and tender associations of the holy¹ week, when we should strive to deepen the inward life of piety in our souls by the quiet and sorrowful contemplation of our Lord's sufferings), forms a very essential part (I know not whether it be not the *most* essential) of that argument, which for several Sundays I have been drawing out and maintaining in your hearing. In this country the Reformation was conducted (and we have great reason to be thankful that it was so), with no less of discretion and prudence than of zeal and energy. And therefore, when the monasteries were suppressed, and the truth was generally accepted and acted upon that a life of *pure* religious contemplation, and *entire* seclusion from human society, is *not* the life which our Lord designs for any one of His disciples, it was still seen that ecclesiastical foundations, whose members should live in *comparative* retirement, and give themselves to devotion and sacred study, might be of the most essential service to the Church, might provide a suitable home and shelter for minds of a certain cast, minds not of the stirring and practical, but of the meditative

¹ Preached on Palm Sunday, 1870.

and devout order. Accordingly in England (and, as I believe, in England *alone*, of all the countries where the Reformation established itself), Cathedrals and collegiate churches, as also the colleges of the two great universities were left standing, and thereby a principle of no small value retained among us and practically exhibited. The principle is, that while no man, much less any minister of Christ, may *altogether* and *utterly* seclude himself from life and work, yet there may most legitimately be—nay, it is actually essential to the Church's well-being, that there should be—a contemplative, and learned, and devout order of clergy, whose business in life should be, not the direct pastoral work, with all its absorbing and distracting cares, but the study of divine truth, and of everything that can tend to illustrate it, united with daily attendance on the services of the house of God. And if justice had been generally done to these Institutions by the patrons and their nominees, I do not suppose that any objectors would now be found to open their mouths against them;—the benefits resulting from them in that case would have been so obvious as to nip all cavil in the bud. Suppose that works of theological learning, and works of devotion, had been in the habit of issuing from our Cathedrals, ever since they were reconstituted at the Reformation, that

“Comber’s Companion to the Temple” and “Prideaux’s Connexion,” were only two specimens of many similar works, which had been continually emanating from the quiet and pleasant seclusion of Cathedral precincts; suppose that, as often as Infidelity changed its tactics and its forms of thought with the ever-shifting state of society, some man of learning and piety had always issued forth from these beautiful retreats, and by his discourses or his writings had made it slink away discomfited and abashed; or suppose that, at every period of her existence the Church had always looked with confidence to her Cathedrals, as great fastnesses, where Prayer, and Praise, and Contemplation entrenched themselves, and where God was daily adored by a few loving zealous hearts, and daily worshipped in all the beauty of holiness, and had not looked in vain,—if this, or anything like it, had been generally (as it has been occasionally) the case, not a voice would now be raised, I apprehend, in disparagement of Institutions so manifestly bound up with the best interests of true religion. But, alas! in a large number of instances these Institutions have been shamefully abused—so abused, that I cannot help thinking that, had it not been for a certain inherent vitality in the system, which still kept them afloat, they must have collapsed before now under the hard things said of them and

the hard blows they have from time to time received. The stalls were given away without any consideration of fitness in the nominee, sometimes as rewards for political services, sometimes as good provisions for the younger scions of aristocratic families, sometimes avowedly as mere stepping-stones to the Episcopate, just as if one and the same man must needs be equally well qualified for the life studious and contemplative, and the life of administration and government. And even when better times came, and the nominees of patrons were for the most part excellent and active clergymen, very justly deserving of some distinction, the appointments would still shew an entire lack of discernment as to the true idea and work of a *Cathedral*. If the great feature of these foundations is the promotion of study, devotion, and thought, then a nominee whose instincts and temperament qualify him only for active life, however valuable (and even indispensable) in his own line, is all out of place here. And so, what with indolent and self-indulgent men formerly, and what with good, though unsuitable men of a more recent date, the Cathedrals have as a rule been ill represented, and have—with but few honourable exceptions—never risen to the idea of their true functions. Now, therefore, in due course comes what might have been looked for long ago—the era of retribution for sacred duties neglected and sacred

revenues misapplied. That this neglect and misapplication should be really remedied, and that these venerable Institutions should be made available to the Church in her hour of peril, will be the earnest wish and endeavour of every good man. But the serious danger is that reformation should take the form of demolition, and not of reconstruction on the true and original basis. By demolition, I mean obliteration of the leading features of the system; I do not doubt that the buildings will continue still, and receive reverent treatment. But what is to be dreaded is, that, in their character of shelters for sacred learning and devotion, and homes for a contemplative order of clergy connected with the Reformed Church, the Cathedrals will be swept away—that the public action taken in the matter will express the following conviction; “We don’t want any order of clergy, but pastors for populous parishes. We don’t want students of theological literature; we don’t want men of marked devotional habits, whose life is coloured very decidedly by prayer and public worship.” For the cry reaches one’s ears in these ominous accents; “Make everybody in the world *useful*. Give him hard work to do, and see that he does it.” A very just demand, if only the people making it understand what true usefulness is, and what true work is. Is it useful to spend an hour in prayer, and by prayer perhaps to bend the

will which governs the world? Is it useful to meditate on God's word, and to labour and pray that it may sink deep into one's heart of hearts? Is it useful to write a treatise, which illustrates some part of Holy Scripture, and out of whose pages the author, long after he is laid in his grave, may instruct the students of succeeding generations? Is it useful to wait upon Christ in His house of prayer, consciously to place oneself under His eye, and consciously to seek the blessing covenanted to united worship? Was it useful (to put the same question in another form) for Mary to sit at the feet of Jesus, and hear His word? After His gracious commendation none of us will dare to say it was otherwise; and yet it seems that Mary's occupations hardly accord with the popular views of usefulness. Anything according to these views is useful, which makes a stir and noise, which sets external appearances square; Martha's work of putting the house to rights, moving the furniture, preparing the table, this would be accepted no doubt as useful; while, if men said out bravely what they thought about Mary, some would be tempted even to call her a lazy nun. Ah! dear friends, it is the most elementary truth of our religion that there is an unseen and spiritual world standing in the closest neighbourhood to, and having the most intimate relations with, the world which is seen and temporal. Do not allow yourselves to think

that work done in the spiritual world is thrown away, because it makes no stir in this. *Prayer is just the most effective business in the world.* It touches, it is true, unseen springs, and is the voice of unseen affections; but the invisible world, in which it lives, and moves, and has its being, really rules the phenomena of this lower world. Whatever wise provisions have been made then in our Church's system for the life of prayer and communion with God, study (the more the better) to make them effective and available, but do not (as you value the Church's efficiency) destroy them. There is activity enough in the English character, and restlessness enough in the present age, to secure the interests of progress, and to give us every wholesome reform, without aiming a blow at the quiet shelters which contemplative piety and learning might find in our Cathedrals, which they have found there oftentimes heretofore, and which they may, by a judicious distribution of the patronage, and by a few obvious reforms, find there more freely in time to come.

VII

The Cathedral a School of Music¹

2 KINGS iii.

13. *And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab.*
14. *And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.*
15. *But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him.*

WE have here a very remarkable testimony to the power of music; and upon this passage we would rest its use in the services of the Church, and in exercises of devotion generally.

Elisha the prophet, accompanying the confederate camps of Israel, Judah, and Edom on a military expedi-

¹ The greater part of this Sermon has appeared in print before; but the writer has adapted it to the purpose of his present argument.

tion against the king of Moab, is consulted by Jehoshaphat and Jehoram in a difficulty which had arisen about a supply of water for their armies. Jehoram he answers with a burst of indignation, assuring him that, were it not out of respect to good king Jehoshaphat, who had suggested the consultation, he would not deign to take the smallest notice of him. The indignation was in every way righteous, and such as befitted a man of God. It had no respect of persons in it; it struck a crowned head, although the prophet was a subject, and disarmed, and therefore at the mercy of the man he denounced. Like Elijah's reproof of Ahab, like John Baptist's reproof of Herod, it was a defiance, in the cause of God, of the powers that be. But perhaps it is never given to *fallen* man (as it was given to the *unfallen* Second Adam) to feel a pure righteous indignation, uncorrupted with the slightest leaven of personal resentment. To restrain within due bounds a just anger is perhaps hardly competent to human frailty. At all events Elisha's mind was ruffled by the momentary outbreak of wrath. He feels a call to prophesy; but he is not in a frame to do so. There can be no difficulty in understanding his sentiments. Have we ever engaged in a discussion, where, conceiving the right to be plainly on our own side, we have manifested more of zeal than of love in maintaining it? And, while the heat of that

discussion was yet upon us, has the time come round for prayer, for self-examination, for the study of the Holy Scriptures ? In that case we can sympathise with Elisha. Prayer is a calm quiet thing, only to be performed with a serene mind. The spiritual atmosphere in which prayer lives, and moves, and has its being, is like the chaste equable light of day ; the lightning flashes and the turbulence of indignation scare away prayer from the soul, as a hermit creeps into his cell at the near indications of a thunderstorm. Or, to use a more beautiful image, and one coming from the pen of the most eloquent of English divines :—

“ He that prays to God with an angry, that is with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention, which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards singing as he rises, and hopes to get to heaven, and climb above the clouds ; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and unconstant, descending more at every breath of the tempest than it could recover by the libration and frequent weighing of his wings ; till the little creature was

forced to sit down and pant, *and stay till the storm was over* ; and then it made a prosperous flight, and did rise and sing as if it had learned music and motion from an angel, as he passed sometimes through the air about his ministries here below.”¹

But now mark the means which Elisha resorted to in order to restore his mind to a calm state, which was a necessary condition of his prophesying. “But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him.” And then immediately follows the prediction of the miraculous flood, which should fill the valley.

Such is the narrative. We will found upon it some remarks upon the religious character of music, and the secret of its effects.

What then is music? Is it merely an artifice by which the fancy is tickled, and the sense of hearing gratified? If there were nothing deeper in music than this, we should think it unworthy of any place in the service of God. And this, doubtless, is the view which many take of it. They regard it merely in the light of an amusement, an agreeable relief and ornament to a life of luxury and comfort, but one which at most touches only the surface of the mind,—so that in time

¹ Jer. Taylor, “The Conditions of a prevailing prayer.” Sermon upon John ix. 31.

of trouble, when the real deep things of human character are brought out, music would be thought a levity and an impertinence. What, then, is music, if this shallow view of it be incorrect? Music is THE HARMONY OF GOD, AND OF GOD'S UNIVERSE, DESCENDING (OR, IF YOU PLEASE, CONDESCENDING) INTO THE REGION OF THE SENSES. There is in God a self-contained harmony. "The Catholick faith is this: that we worship one God in Trinity, and Trinity in Unity." In the one precinct of the Divine Nature there have been from all eternity three distinct Persons; the Father, the Word, and the Holy Ghost, between whom there subsists, and has ever subsisted, an unspeakable and inconceivable harmony (or communion), and who, before the mountains were brought forth, or ever the earth and the world were made, conceived, and agreed upon, and covenanted each of them to perform a certain function in, the work of human redemption. This is the highest of all harmonies, and the oldest, being before the existence of creatures, even of the holy angels; and it is a harmony which would still exist, were all creatures, angels included, swept from the universe.

God Himself being thus harmony, His works, high and low, must resemble their author, and have harmony in their very texture. And this is the case with all of them. Harmony is the law of heaven, under which the blessed angels live. Their stations in the celestial hier-

archy and their functions are different (for there are among them "thrones, and dominions, and principalities, and powers"); but they are all consciously and intelligently parts of one great system, each part of which works together harmoniously for the execution of the supreme will of the Most High. And as they are one in virtue of the common subservience of their created wills to the supreme will, so we are assured they are one also in affection for all God's family, even for the lost and ruined members of it, being thrilled in common with an ecstatic joy over one sinner that repenteth.

Passing from invisible to visible things, we find in the starry heavens the material type of angelic harmony. The planets are bound to the sun by the law of attraction, revolve round him as their centre, and form parts of a system held together by mutual relations, some few of which (such as the centripetal and centrifugal forces, and the influence of the moon upon the tides) we know, but other subtler and more recondite ones have in all probability yet to be discovered. Descending to the earth, we find the works upon it full of harmony, wherever we turn our eyes. The trees and the flowers of the field, each of them is in itself a system, furnished with organs for imbibing nourishment from the earth and air, and for discharging into nature's common stock what it cannot assimilate. Every animal

in the world is a system, having a mechanism of members (more or less complicated, according to the higher or lower standing of the animal in the scale of creation), by the harmonious working of which to one end the process of life and enjoyment is carried on. The most complicated of all animal structures is that of the human body, with its heart, lungs, liver, arteries, muscles, network of nerves, and other organs, each having a totally different function, and yet working together to one end—the maintenance of life and health.

But what shall we say of man's higher nature, of his mind and spirit? We must say that here disorder reigns, a disorder strikingly contrasted with the harmony which characterises all around us. There is evidently a great moral machinery here; but it is all out of joint, and the various parts of it are playing at cross purposes. The conscience and moral sense bear on them the stamp of authority, and ought to rule; but as a fact they are dethroned. One unruly lust bears sway at one period of life, another at another. That the spirit (or faculty by which we hold communion with God) should control the soul (or emotions) persuasively, and that it should govern despotically, and employ in its service, the members of the body, this is the right and original constitution of human nature; but, by the fall, the powers which should obey have

become tyrants: sometimes the animal or bodily element predominates, sometimes the affections; in none but the spiritual man, who has been re-created by grace, has the spirit its supremacy; and even in him this supremacy is not maintained without a sore struggle against the flesh. The result of this variance and disorganization in the moral system of man, is the same as that of civil wars and factions in a state. There is no peace in the body politic; the citizens feel that they are living always in insecurity, and know not who may be their master to-morrow. And in the empire of the soul, there never is (or can be) peace, until it is established there by the Gospel, until the lower will is reconciled to the higher, and the affections made to seek those joys which the reason approves, and declares to be worthy of being pursued.

God, then, is a self-contained harmony; and in all the works of God harmony is manifested, save only in that work which has fallen from its primitive perfection—the mind or spirit of man. This mind and spirit, although grievously disordered, has yet some dark inkling of what it was in its original state, and of what it might again become by the restoring love and grace of God. Now, therefore, when harmony comes down into the sphere of man's senses,—when, descending (as it were) from the bosom of God and from the lap of the

universe, it strikes upon the ear, we are then affected in a strange, and, at first sight, unaccountable manner. Man's spirit, which is now out of tune, was once in tune¹ with the universe; and harmony therefore, when it bursts upon his ear, wakens up a certain sympathy with his former and better self. Condemned criminals, if haply in their passage to execution, they have been led past the village which once was their home, and in sight of the fields where they sported in the innocence of childhood, have been known to weep at the sight, recalling their old and happier days. And to all of us some trifling accident of sensation, the far-off chiming of bells, or the odour of hay, or clover, or seaweed, has sometimes struck a chord of memory, which vibrates

¹ Of course it is not meant that *in each individual* "the spirit was once in tune with the universe;" but that it was so with our first parents before their fall. The human race is here contemplated as a unit, wrapped up in them originally, and drawn out of them by natural generation. This is a view of the subject which St. Paul takes, when he speaks of all men as being "in Adam" by nature, which, in matter of fact, they really and truly are. And it is believed accordingly that some dim far-off echoes of Paradise still haunt the mind and memory even of *fallen* men, especially in childhood, before the world has tainted them. If to any one this appears fanciful and overstrained, it is at least certain, that the structure of our moral powers, though put out of joint by sin, indicates to each individual who studies himself, that our nature is made for harmony with God and God's universe. And the consciousness of this—the blind feeling after this harmony as our chief good—would be quite sufficient to give to *sensuous* harmony a certain power over the soul.

sweetly upon older and purer days. Now there is something similar to this in the effect of music. Man having been made in the image of God, and the image of God being harmony, there is a power in harmony to recall man to his better self; "there was in me too," the soul seems to say, "a concord with creation, yea, and a concord with God, which I have lost; but the memory of which is stirred within me by these sweet sounds; and even the memory is soothing."

Such then is the theory of the power of music; and if such be the true theory, there must be in music a deep religiousness which qualifies it for the service and worship of Almighty God. Accordingly we find instrumental music introduced by Divine appointment into the worship of the temple. We read of Hezekiah; "He set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for so was *the commandment of the LORD by His prophets.*" Under the New Testament we are commanded to "teach and admonish one another in psalms, and hymns, and spiritual songs"—oral music certainly; but then the principle of all music, whether oral or instrumental, is the same; and probably the latter sort is not specified, merely because among the poor and persecuted communities of early

Christians (driven often to worship¹ in caves and dens of the earth) it could not easily have been had.

But, independently of the institution of instrumental music under the Old Testament, and the precept for oral music under the New, we have two very striking passages of Scripture, in which its devotional use is pointed out. One of these forms the text, and has been already commented upon. The other is that which records the effect of David's harp in chasing away the evil spirit of moody jealousy from Saul. "It came to pass when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed and was well, and the evil spirit departed from him." In both passages we see the soothing power of music over a disturbed and agitated mind. In both we see how music is apt to strike in the soul a note of that harmony which pervades God's works, and, breathing over it a spell of quiet, to bring it into a state of preparedness for better things.

And now to found upon what has been said, some

¹ It may also be observed that St. Paul, in mentioning the two great parts of public worship, prayer and singing, uses, to denote the latter, a word which denotes *etymologically* mere instrumental music; ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῦ. According to its etymology, the verb ψάλλω denotes the *touch of the fingers*, and it is used as well as of the twanging of the bowstring in war, as of the touching of the chords of the lyre in peace.

remarks of a practical character. The choral part of the service of the Church (whether it be vocal, or instrumental, or both) is not a mere appendage or ornament, added on from without; it contributes very mainly to the fervour and life, and therefore to the reality, of the service. It would be otherwise, if no faculty but that of the understanding were called into exercise in the worship of God. Speech, mere plain speech, the less ornate the better, is the language of the understanding. But, if the heart is to be touched, and the emotions stirred by worship, so that the flame of devotion shall kindle up easily, there must be music in some shape or other,—music, at all events, if in no technical form, yet at least in the tones and modulations of a speaker's voice. For my own part I believe that the power of our own beautiful services, from the feeble and miserable cultivation of sacred music among us, is never by any of our congregations thoroughly appreciated. All our lives long we have never seen justice done to the services of the Church; nor, while people are content to attend them without joining in them, shall we see it. Imagine that all the people attending divine service in our churches could and did sing (and a very little pains taken privately would soon qualify those who could not, so far as purposes of devotion are concerned), and that the chants and hymn

tunes chosen were all so simple, as to present no difficulty to any one of ordinary natural qualifications ; and I believe the effect would be such that even a listener originally unconcerned, and coming merely as a critic, would be drawn in spite of himself into the tide of praise, and that another, coming with the cares and vexations of the world sore and galling upon his mind, would be soothed and tranquillised, and brought into a frame in which he could pray with the spirit and with the understanding also. This is, in fact, one of the charms of the conventicle, which draws away many simple sons and daughters of the Church from her fold. Nobody can or does deny the incomparable excellence of our service, or the deep pathos of parts of it ; but what alienates too often the better members of our flock among the lower classes, is the tame and spiritless way in which the service is rendered in our churches. In the chapel there is plenty of singing, not always in the best taste or style, but yet accompanied with heartiness and fervour, worthy of a more correct tune, and perhaps also of a more orthodox hymn. This is one of the baits which Dissent holds out ; and if we are not wise enough in our generation to hold out a bait equally attractive, we must not wonder if we lose the sympathies of the people.

And thus we come to the great subject with which

this series of Sermons deals, the functions of our Cathedrals, and the good service which, even without any organic change, or fundamental alteration of their constitution, they might render to our Church. They have always, even in the darkest and worst times of our Church's history, been the homes of the choral service. When that service existed literally nowhere else (except perhaps in the Chapels Royal) it has always been carried on here; and it is very probable, that, had not a musical form of worship found refuge in these stately minsters, it would have altogether perished out of the land—perished past the power of reviving it. And surely in the harsh criticisms which are sometimes pronounced upon our Cathedrals,—whether upon their administration, or upon the character of the music used in them, or the style of its performance,—it should be remembered, in arrest and mitigation of judgment, that, had it not been for them, there would haply have been now but little ecclesiastical music (worthy of the name) to criticise. If they have done no more, the Cathedrals have at least done this, they have preserved to us the chant (which is the only true method of rendering the Psalms), and by preserving also the anthem, have imposed the necessity of cultivating to some extent the higher and more elaborate branches of Church music. Granted that many compositions of the latter

sort may have been thoroughly vicious in style,—tautologous to tediousness in the wording, and the air adapted rather to tickle the ear with a momentary gratification than to impress the mind with solemn and edifying thoughts,—still, in the absence of the Cathedral service, anthem music (despite its prescription “in quires and places where they sing”) would have died out altogether of our Church,—that is to say, the attempt to make the higher and more refined efforts of the musical art tributary to God’s glory would have collapsed altogether, and anything beyond the plain Psalm and Hymn tune would have been relegated to the service of the world and the flesh, driven out of the Church, to find a refuge nowhere but in the theatre and the opera.

And now that a purer musical taste has sprung up among us,—and that churchmen, beginning to perceive how great a power music is in the conduct of God’s worship, are introducing it everywhere, even in churches of very humble pretensions,—now that so very many English dioceses and districts have their choral associations and their choral festivals,—is there not good work for the Cathedrals to do in heading and guiding this movement, in setting a pattern, each for its own diocese, of the music which should be used, in eschewing all light, shallow, and merely pretty compositions, and

adhering to the principles of good and sound taste, in striving earnestly (perhaps the hardest task of all) after the masterly performance of simple and familiar pieces, and in bestowing as much of reverent and devout care on the musical details of the daily service, which only a handful of persons attend, as on the greater and more public solemnities of the Church, which attract numbers? It has often (and with very great reason) been argued that the Cathedrals should be made centres of theological training for the diocese. Would it not be equally their province to become centres of training in ecclesiastical music,—centres where the best instruction in that art might be had, and a school of composers reared, who might keep in view in their compositions the peculiar needs and requirements of the Reformed Church, and render us perhaps less dependent on the Mass music of the Roman Communion? For why shall we suppose musical genius to be more scarce in these days than it was formerly, and why must we necessarily limit ourselves to the great works of the old composers, as if those works exhausted all the endless varieties of musical skill? There is a fountain of poetical and musical feeling in the human heart in every age, and in every age the great truths of revealed religion are adapted to unseal it. But when it is unsealed, it wants guidance and direction as to the

THE CATHEDRAL

channel in which it should flow: and it is just as
abundance and discretion which an organized society
might supply.

And here occurs a thought, which, though expressed
directly, needs to be brought out in sharper relief.
I would firmly understand and avowed that what
may be the use in ordinary parochial churches the
volume and performance of modern music and singing
which are called as part of the business of a church
service. Church music will expire, unless it find
some place in the popular and appropriate place for its
use in the mother Church of the Diocese. And
it is a necessary corollary from this, that in a considerable
number of church services in *Cathedral* the congregation
is not so much being *listeners*. It would be well
to consider any congregation, however well
equipped, as themselves in singing the Psalms, and
in singing services and the anthem. And what is
the result? Why a more *unimpaired* following of what is said.
We usually, clergy and people, hear of
the church as being a place, and the hear has their share
in the church, but clergy and the people have their
share in the church, and being a more devout listener.
Why should it be so? Is devout listening
unprofitable? Why?

should devout listening to a sentence or two of Holy Scripture be rendered less profitable by the circumstance of that sentence being musically rendered, and presented (perhaps) by the music under a new aspect? May we not appeal to our text as an authority for the benefit ensuing upon simple listening? It was by *listening* to the minstrel, that Elisha's soul was brought to such a temper as to be susceptible of an impulse from the Spirit of prophecy. It was by submitting himself to the soothing influences of David's harp, that "Saul was refreshed, and was well, and the evil spirit departed from him." And it is by listening with a steady and quiet endeavour, either simply to compose the mind (if the music be merely instrumental), or to send the sense of the words (if it be vocal) into the mind and heart, that we shall reach that end of edification and raised feeling, the attainment of which is a chief end of ecclesiastical music.

In estimating the *extent* of the work, which our Cathedrals have it in them to do for the promotion of church music, it must be remembered that music has by no means as yet taken that position in our services which it has a right to take. The minds of people in general are not at all disabused of the notion that music is a mere ornamental accessory of worship; they have not yet at all come round to the view that it is the

truest, highest, deepest expression of devotional feeling. What, for example, would be the criticism made by nine members out of ten in an ordinary congregation, on the introduction of music in the celebration of the Holy Communion—on the singing, say, of the “Sanctus,” and the “Gloria in Excelsis?” Would it not almost infallibly run thus; “I approve of singing the Canticles in the Morning and Evening Prayer; I even approve of chanting the Psalms in Cathedrals; but the Holy Communion is something so very solemn, that the introduction of music distracts the mind, and seems to match ill with the occasion.” This is what the majority would say, if they said what they felt; and yet what an absurd anomaly does it seem, when we come to examine the matter on the ground of reason, that into all our lower acts of worship music may be freely admitted; but that from the Christian banquet, the Christian festival, the most jubilant and exulting of all services, of which at its first institution music formed an integral part, (for we are told that our Lord and His disciples “sung a hymn” after the institution of the Eucharist,) the notes of the organ and the voices of the singers should be (as if such things were a species of desecration) carefully banished! Surely the prevalence of any such feeling denotes that a great advance has yet to be made, before our services can be brought up to that standard,

to which, with the consent and co-operation of our congregations, it would be quite practicable to bring them. That consent and co-operation may be obtained, not by introducing, without the assignment of sufficient reasons, sudden and startling changes, thus shocking instincts and associations which have been long in forming; but by quietly keeping pace in our practice with the progress of Christian thought, and the improvements which that progress is gradually carrying with it. In matters devotional we are all very much the creatures of habit, and resent (naturally enough) the disturbance of our old ways of thinking and acting; but if a practice be in itself proper and reasonable, and its propriety be quietly pointed out, the strangeness soon begins to wear away, until at length we begin to approve, and ultimately become attached to it. It is by no means sufficient to perceive theoretically what is just and right in these matters; great discretion, great patience, great charity to the infirmities of others, and profound submission to lawful authority, are necessary in giving effect to it. At the same time, progress is an indication (and the only sure indication) of life; and it is to be remembered that if the method of performing the services of our Church should be no more solemn, reverent, and attractive a quarter of a century hence than it is now,

the inference would be unfavourable as to the spiritual life and devotion of the present generation.

But, in speaking thus highly of the power of music, it must not be forgotten that it can never be more than an instrument and organ of devout feeling; *it must not be for a moment confounded with the feeling itself.* The great resource for rendering the services of the Church attractive is an increase of this feeling among the members of our congregations. And this increase can only be by God's grace; all else is but a means, not an efficient cause. We need to come to Church with minds at rest from the cares and discords of the world, and from the excitements of passion,—minds into which the thought of the harmony of heaven has found an entrance, and an earnest desire to realise what may be realised on earth of that harmony. And remember that this object can never be reached by passively submitting to impressions; we must make an effort to reach it. It is only in the stillness and calm of the soul that we can hold communion with God. Then, whenever that calm has been broken, whether by the intrusion of care into the mind, or by the disturbance even of a righteous anger, or (as so often happens) by losing the equilibrium of our spirits in too eager conversation, let our first business be, and this whether or not it be the time

of set prayer, to compose the mind and set it straight once more. Throw yourself once again by a momentary act of faith on the Blood of Christ, for the expiation of the guilt contracted by this wandering of the heart. As regards troubles which threaten to arise to-morrow, say simply in your heart, "The Lord will provide;" and then think no more about them. If you have been irritated, send up a momentary prayer for him who thwarted you. If your vanity has been mortified, think how low you *should* lie on account of your many and grievous sins; and bless God for this humiliation as a furtherance in your spiritual journey. If events seem perverse and contradictory, think that the will of our loving Father, our merciful Redeemer, our gracious Sanctifier, has ordained them; and embrace that will lovingly, and unite your own will to it. Then, when quiet shall have been made in your soul, and you are conscious of seeking nothing but God and His will, God shall speak and console you. When Christ would make His mild voice of expostulation heard by the little crew of the fishing boat, He first hushed the winds and the waves into silence, and there was a great calm. And the heart must be calmed by a prostration of pride, self-will, and temper, if His voice is to be heard there, carrying on with the soul an internal colloquy. Then,

when it is so calmed, shall the hand of the Lord come upon us ; and we, too, like Elisha after the strain of the minstrel, shall "prophecy"—shall speak the praise of God with hearts attuned to praise.

VIII

The Cathedral a Home for Theological Study

I TIMOTHY iv.

13. *Give attendance to reading, to exhortation, to doctrine.*

THE reading here referred to is doubtless, in the first instance, the public reading of Lessons in the church. The Christian Church naturally borrowed many of its usages from the Synagogue. Now one of the immemorial usages of the Synagogue was the public reading of a portion of the Law and a portion of the prophetical writings, as we find from Acts xiii., where the missionary visit of St. Paul and St. Barnabas to Antioch in Pisidia is recorded: "They went into the synagogue on the Sabbath-day," we read, "and sat down. And *after the reading of the law and the prophets*, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." Observe the light which is thrown by this

passage upon our text. The order of synagogue service was that the sermon or exhortation should follow immediately on the reading of God's word. "All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and it was suitable, therefore, that the public reading of Scripture in the congregation should be followed by doctrinal and practical comments upon it. The same wise custom obtained in the assemblies of the early Christian Church, the reading of the apostolic Epistles being here occasionally added to that of the Law and the Prophets (compare Col. iv. 16: "When this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea"); and St. Paul, in evident allusion to it, bids Timothy give attendance, in the first instance, to the reading of the Lessons, and then to the instruction of the people, which was to arise out of that public reading; "Give attendance to reading, to exhortation, to doctrine." Give heed to this public reading, whether as yourself a reader, or as a listener. If you read the Lessons, strive to read them well, in such a manner that all may hear and be impressed by them; if you listen, strive to be a good listener, which is harder than being a good reader, taking in the various points of the chapters, and making, as much as you can, a self-application of them. It is

obvious to remark that we should gain much greater profit from the Church service, if this instruction of the Apostle's were more heeded. Why are Church Lessons so often (especially in the Cathedrals) read in a slovenly, cursory manner, as if the great object were to get through them? And why, still oftener, are they listened to without any degree of mental effort, so that, while the sound of them is in the ear, the sense of them never reaches the mind?

It is well, in order to prevent the thoughts from wandering during this part of the service, either privately to read the Lessons beforehand and to acquaint oneself with the subject of them, or during the reading to follow them with the eye in the Bible. Great indeed is the knowledge of Scripture which one might gain from more serious attention to the Church Lessons all the year round; great is the advantage of having a constant fresh current of Holy Scripture setting through the mind daily; and it is an advantage of which I must remind you that all who enjoy it will have to render an account.

But the reading mentioned in the text implies, even if it was not designed to express, private reading and study. Had he been writing to a private Christian like Philemon, the Apostle, when he mentioned to him reading, would hardly have had private reading uppermost in his mind. For in those days, long before the

invention of printing, very few must have been the private Christians who could have had access to the Scriptures privately. Manuscripts were very laborious to make, and therefore very dear to buy ; and only the rich could afford to possess themselves of such treasures. But the Apostle, in the words before us, is addressing one whom he had himself placed over the Church of Ephesus as their Bishop, and who therefore, as Bishop, would doubtless have the custody of the sacred books belonging to the Church, and ready access to them as often as he chose. I cannot but think then that the circumstances of the person addressed make a considerable addition to the meaning of the word "reading" in this place, and that we are to understand by it not merely public reading but private study also. And, at all events, such private study is inculcated very clearly upon Timothy two verses lower down, where the Apostle charges him to "meditate upon these things." He was not only to give heed to the "reading" of Scripture, but to "meditate upon" it, and draw out from it holy lessons, doctrinal and practical, for his flock. And surely we cannot conceive that private study of the Holy Scriptures was *in the power* of Timothy, and that he is not exhorted to it when the Apostle bids him give attendance to "reading." Not to mention that there is no ground on which the public reading of the Scriptures could be recommended

to any one, which would not be as valid for the private study of them. The object of reading, whether public or private, is to make people better acquainted with the oracles of God, and more observant of their contents.

One of Bishop Bull's most interesting sermons is from the text, "When thou comest, bring with thee . . . the books, but especially the parchments." Having shewn in this sermon that St. Paul was a man of erudition, acquainted with the Greek poets, three of whom he quotes in illustration of his sacred argument, and with some of the works of Greek philosophers, acquainted also with the Jewish cabalistical literature, and very probably with the writings of Philo Judæus, the Bishop concludes that the books, which the Apostle begs Timothy to bring with him when he comes, were some specimens of both these kinds of literature, which he had collected and left in Timothy's charge, and that the parchments were his commonplace books, in which he had made notes of his reading; upon which inference he proceeds to build the main position of his sermon, which in his own words is as follows: "That even persons divinely inspired, and ministers of God, did not so wholly depend upon divine Inspiration, but that they made use also of the ordinary help and means, such as reading of books, with study and meditation on them, for their assistance in the

discharge of their office." But if it be true even of an inspired Apostle that he needed to resort to ordinary reading and study, in order to qualify him for the great ministry to which he had been called in a manner wholly unprecedented and extraordinary, how much more must the same observation hold of the uninspired Timothy, and how much more still of Christian ministers of our own day, who have never held any communication with an Apostle, as Timothy had, and who live at a period of the Church's existence when the miraculous gifts have died away. It must be remembered that of these miraculous gifts Timothy had been made partaker in his ordination; and to this circumstance we find a reference in the verse which succeeds my text; "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery;" and again in the Second Epistle, "Wherefore I put thee in remembrance that thou stir up" (rekindle) "the gift of God, which is in thee by the putting on of my hands." If it be asked with what special spiritual gifts Timothy was endowed, it may be answered that in all probability two of them were those which the Apostle first mentions in his catalogue in 1 Cor. xii., "To one is given by the Spirit *the word of wisdom*, to another *the word of knowledge* by the same Spirit." By the gift of "the word of wisdom" he spake "the

wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory ;” and by the gift of “the word of knowledge,” he understood “all mysteries and all knowledge.” Now, although by a special gift of the Holy Spirit, Timothy had received this “word of wisdom” and “word of knowledge,” yet the Apostle does not thereby hold him dispensed from reading, but, in the very same breath in which he exhorts him not to “neglect the gift which was in” him, bids him also to “give attendance to reading.” Like the altar-fire under the Law, the light which had been kindled in Timothy’s mind was originally from heaven. But, like the altar flame, it was to be “re-kindled,” and nourished with fuel, by ordinary means. The altar flame would have died down without wood and tending. And Timothy’s special gifts, which qualified him for the ministry, would, without constant replenishing of his mind by study of, and meditation upon the Holy Scriptures, have collapsed and come to nothing. But now that the “word of wisdom” and the “word of knowledge,” as miraculous gifts, have been removed ; now that no minister of Christ speaks from any other inspiration than that which is given him by ordinary grace, how doubly dependent are we upon the volume of the Scriptures, and how doubly obligatory has reading become, in consequence of the circumstances of the

modern Church. "The word of wisdom" and "the word of knowledge" are now to be obtained from no other source than the Holy Scriptures. If those to whom another source was open, nevertheless were exhorted to read, in order that they might teach and exhort, with what tenfold emphasis must this exhortation come home to ourselves.

This then is the point which I would press in the present discourse, the great necessity of study in the Church of Christ at the present day, study of the Scriptures, and of all subjects which help (directly or indirectly) to the understanding of the same, as a substitute for those spiritual gifts, "the word of wisdom" and "the word of knowledge," by which men in the Apostolic times were qualified for the ministry.

This necessity is very obvious, when we consider the circumstances of the modern minister. The Scriptures are the source, and the only source, from which all sound teaching, whether doctrinal or practical, must be derived. But what do the Scriptures mean? Nothing unhappily is more evident than that all persons who accept them do not agree as to their meaning. If the human writers of Holy Scripture were themselves alive, as several of them were in Timothy's time, we might have recourse to them to ascertain their meaning in certain controverted passages. (Not that this might be in

all cases entirely satisfactory ; for surely they spake by a Spirit above them, which so framed their language that it should often bear meanings not contemplated by themselves). They have been, however, for centuries dead ; and what light might have been cast upon their writings by their own explanations of them, is denied to us. Then how is their meaning to be ascertained ? First of all, it has to be arrived at through the medium of dead languages, languages exceedingly difficult to be acquired, and one of them at least a very subtle language, having the power of conveying fine shades of meaning, quite unknown to the modern and clumsier vehicles of thought. The increasing cultivation of these languages brings with it, as a matter of course, increased knowledge of them ; and increased knowledge of them makes an increased demand for study in those who would keep pace with the new discoveries made in them. But surely there are other helps to the right understanding of Scripture, besides the knowledge of the languages in which it was originally given. Surely it must be a very great help to know how the persons, who lived about the time that it was given, understood and applied it. Because these persons were contemporary with the Apostles, or at all events with the pupils and disciples of the Apostles ; and therefore, if there is found among them any information as to how certain

precepts were understood and carried into effect, and as to what customs then obtained in the Church, the great probabilities are that such customs, and the way of understanding such precepts, are an expression of the mind of the Apostles on the subject. At all events, to take the lowest ground, it must needs be a very great assistance in the understanding of any piece of ancient literature, to know how they understood it who were contemporary or nearly so with the author, and who were surrounded from their youth upwards with the same associations, and grew up with the same environment of circumstance as he. Hence the study of the early Fathers would seem a necessity for those who desire to possess themselves fully of the meaning of the New Testament ; and, as a fact, it is found that these Fathers do wonderfully expand many subjects, of which Scripture gives only hints and intimations, explain passages which else might be obscure, and rule how certain points of precept and doctrine were accepted in primitive times. But in saying this we would not be understood to confine the right and true interpretation of the Holy Scriptures to the primitive Fathers. I believe that no age can claim a monopoly of interpretation of the word of God. Inspiration I believe to be a light refracted from many angles of incidence, and only seen truly when seen under several angles. No period of the

Church's history has been destitute of men who have drunk largely of the influences of that Spirit by which Scripture was penned, and by whom alone therefore it can be truly understood. Every such man's interpretation is a valuable contribution to the right understanding of the inexhaustible Volume. At different periods of Church history, the thoughts of men upon Holy Scripture, and their method of applying it, have run in different grooves, and different parts of it have principally occupied their attention, to the neglect of other parts; so that the same "God who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets," hath also at sundry times, and in divers manners, given expositions of His word, all of which are worthy of being known and studied, however much some of them may be out of harmony with the line of exposition generally followed in our own time.

And more especially at the Reformation, the most blessed effect of which was to reinstate Holy Scripture once more in the veneration of Christians, as the alone source of all doctrine necessary to salvation, and the one guide of human life, the stirring of mind on this subject was so strong and lively that new trains of thought on the interpretation of Scripture were everywhere opened up, and commentaries formed on new plans; the Church had now attained a mature age, and her judgment was

ripened, and very different under these circumstances was her method of dealing with the inspired Volume, from that which had found favour with her in her more imaginative and fervent youth. We who live at a still later period of her existence,—why may we not have the benefit of all methods of interpretation, seeing much wisdom (and it may be some weakness) in all, and repudiating those narrow views of the meaning of Holy Scripture which would confine its right interpretation to a particular school, or a particular period of Church history,—views virtually condemned by the Apostle when he says, “What? came the word of God out from you? or came it unto you only?” “All these worketh that one and the self-same Spirit, dividing to every man severally as he will.”

Nor must we tie up the helps to a right understanding of Holy Scripture, to those formal commentaries and expositions, which have this for their professed object. Surely God’s works, studied with a reverent and devout heart, may be expected to give an insight into His word. Nature and Revelation sprang from the same author; nay, Nature *is* a Revelation of the eternal power and Godhead of the Creator; it is the Gentile’s Bible, introductory to the more explicit communications which have been made to the Jew and to the Christian; and from texts found in the pages of Nature our

Lord, the Incarnate Wisdom, preached many a sermon. And further still; the Holy Scriptures are, in one aspect of them, a piece of literature. They run out into a thousand broad tracts of knowledge,—history, poetry, antiquities, manners and customs of the East, and generally of the Semitic races. There is scarcely anything in the whole vast circle of literature, which may not be brought to bear in illustration of them. Even those knowledges, which go least into their pith and marrow, may throw some light on their form.

And now, brethren, upon these admitted truths we propose to raise our final argument in support of our Cathedrals, as homes for quiet study, where researches bearing on the illustration and vindication of God's word may be pursued for His honour and the benefit of His Church—pursued with all the appliances necessary for such studies, and in such an atmosphere of devotion and piety as may sanctify the pursuit, and make it minister to its proper end. It has been shewn that in the later periods of the Church's existence, learning, not only abundant but multiform, is needed for the right understanding and illustration of Holy Scripture. And if, of these later periods, there ever was an age when such learning is urgently and more than ever required, surely it is that on which we are fallen. The Church's battle with infidelity has long passed the out-posts, has long

advanced beyond the first line of circumvallation,—it now threatens the citadel itself. This citadel is the Holy Scriptures, which contain the Church's charter, and the history of her foundation. The controversy now turns upon their genuineness and authority. The question is whether they were written in the age and by the persons to which and to whom they are generally attributed; and if so, whether the authors wrote under an influence which secures their freedom from error, and sets their writings, when once the sense of them has been truly ascertained, above all human criticism. The question is whether these writings are to be the canon of Truth, whereto the human mind must adjust itself, or whether rather (as is proudly asserted by some) our own minds and consciences are not the canon which must judge the trustworthiness of the Scripture, and reject it where it is out of uniformity with our own notions. Can you meet such questions without furnished and qualified champions? Can you meet them successfully, without devout study, research, and meditation? And if this is the wildest of wild dreams, what opportunities can you find for such study better than those which are furnished by our Cathedrals? The stalls in them offer a certain access to books, a certain amount of leisure for study, a certain amount of retirement from secular and parochial distractions, and above, a life made happy,

calm, and solemn, by constant exercises of public devotion. So long as you maintain these features of a Cathedral residence, it is at all events attractive to, and exactly suited for, a theological student. It is hard enough indeed, all these favourable circumstances notwithstanding, to make an Englishman a student of anything. An Englishman has great energy of mind; but for the most part it is practical, not literary; and in the majority it takes a practical turn. The English clergyman's energy of mind, for the most part, bestows itself in schemes for raising the condition of his parishioners—in charitable institutions, schools, church-buildings, multiplied services, and the like. There is a good deal of stir in him, but comparatively little study. What is really wanted as the one thing needful in these times is to secure study from our clergy, and to infuse into them something of a love for theological research and learning. And the way in which it is proposed to act, under these urgent needs, is just to take away all the opportunities of study and retirement, which the present system of our Church leaves in the midst of us, and so to make it impossible for any one to be professionally a sacred student. It is proposed to give to the dignitaries, if indeed they are retained at all, some such pursuit as will occupy their whole time,—the itinerating about the diocese as preachers, the superintendence and

instruction of a theological college, the acting as archdeacons, or even discharging the onerous office of suffragan Bishop. That people should resolve not to tolerate drones in any hive may be a just and right sentiment; and that drones have been too often tolerated in Cathedral hives may be a melancholy fact, but from these premises to rush impulsively to the conclusion that all opportunity and leisure for studious retirement shall be absolutely precluded for the future, would be a step as fatal to the best interests of the Church as it is in itself foolish and illogical. The real remedy is in the hand of the patrons; and the force of public opinion should be brought to bear, not in demolishing an old system which has manifold and rich capabilities of good, but in urging those who are intrusted with Cathedral patronage to dispose of it properly. And when I say properly, I mean that the appointments should be made with discrimination of the province of a Cathedral, and of the peculiar functions which it has to discharge towards the Church. By no means every pious, able, and industrious man, by no means every faithful pastor, is in his place in a Cathedral. A man without the contemplative turn, without the devotional turn (by which I mean a natural congeniality to longer and more frequent exercises of devotion, than are compatible with the engagements

of ordinary life in the world), and without a student's habits of mind, whatever other qualifications he may have, is out of place here. If you make your Cathedral clergy simply pastors and preachers, you demolish the fundamental idea of a Cathedral institution. And once demolished, you will never get it back; the mischief once done will never be repaired. And surely the idea is one which commends itself to every mind, that has a grain of either piety or poetry, as one worth preserving, and still more worth developing and working up to. A quiet home of devotion and learning, whose inmates may feed the interior life of the soul with devout meditation (an exercise which struggles hard for existence among us in an age of restlessness and progress), may drink at the fountains of wisdom, which are opened up in theological literature, may forge weapons of defence for the Church against the sceptic and unbeliever, and give such a perpetual attendance on the holy and beautiful services of God's house as shall sanctify these pursuits; a home with every outward circumstance in keeping with its great design—its cloister, a sheltered and architecturally beautiful retreat, inviting to solemn thought; its library, a secluded repository of the wisdom of past ages; its great minster, overhanging cloister and library, echoing night and morning with anthems of praise—if, by God's mercy (which alone has spared them to us),

our Church at present boasts many such homes as these, it were surely an almost suicidal act to destroy them. And remember that it will be (as I have said before, and now emphatically repeat) destruction, if, while the buildings are left standing and even cared for, the spirit which animates the Institutions is crushed out of the Church by an inconsiderate cry for such church-work only as shall have immediate and visible effect upon the masses—by the clamour, in short, of religious utilitarianism. Remove from the Cathedrals the love of devotion, study, and meditation, which have often in time past found here a congenial home,—make devotion, study, and meditation impossible for those who draw a revenue from them,—and you kill them as institutions, though you may preserve them as monuments. They will then become to you nothing more than Tintern, or Melrose, or Fountains, or Furness, beautiful mementoes of a bygone age and a bygone form of religion, furnishing speculations for the antiquary, and reveries for the poet, but exercising no influence whatever on the mind or destiny of the living Church.

THE END.

Appendix

JUST as the last proof-sheets of this little volume are being passed through the press, a friend calls my attention to two articles on "Cathedral Work" by Canon Westcott in the January and February numbers of *Macmillan's Magazine* for the current year. They are written with the same ability and thoughtfulness which characterize all the literary productions of their author; and I can only regret that I was not previously acquainted with them, as I should have written with fuller knowledge of, and greater insight into, my subject, and should probably have brought out in fuller relief some topics which are in this volume insufficiently handled, if not altogether ignored. I am very glad, however, to find that in several very important points the Canon's conclusions entirely coincide with my own, and that, whatever difference of opinion in detail there may be, his view of the principles on which any wholesome reform of the Cathedral system must be conducted is exactly that which I have laboured (less felicitously) to express. I shall venture to confirm some of the views set forth in this volume by citations from his articles. (The italics are mine.)

(1) *Shallowness and futility of popular schemes for Cathedral Reform.*

"The most conspicuous schemes of Cathedral Reform which have lately gained currency appear to agree in one respect: *they are all alike formed without any attempt to understand, still less to realize, the essential ideas* which were first contemplated in Cathedral Foundations."—*M. M.*, Jan. 1870, p. 246, col. 1.

(2) *Impotence for good, and positive mischievousness, of the legislation of 1840.*

. . . "It is not too much to say that most of the inherent and permanent evils of our present Cathedral system are due to the provisions of the Act of 1840, which, based upon the popular conception of Cathedral bodies at the time, first crippled their resources, and then destroyed their work."—*M. M.*, *ibid.* [See *Introd.* xxvii. xxviii.]

(3) *Systematic devotion an element in Cathedral life ; and the present need of it.*

"Four great principles, as it seems, underlie the constitution which is outlined in all Cathedral Statutes. Two contain the theory of Cathedral life ; two contain the theory of Cathedral work. The life is framed on the basis of *systematic devotion* and corporate action ; the work is regulated by the requirements of *theological study* and religious education."—*M. M.*, Jan. 1870, p. 247, col. 1.

. . . "The question is again frequently rising, *whether*

devotion, the highest function of man, is alone incapable of practical study? whether it can in no sense be made the business of life? whether there is no room here for a science reared upon experience.—*M. M.*, Jan. 1870, p. 248, col. 1.

“They” (the Cathedral bodies) “still preserve *the noblest and largest field for the development of the different great types of worship*—personal, congregational, and representative. *In them the outward expression of devotion becomes naturally systematic, for devotion is the counterpoise of study.*”—*M. M.*, Feb. 1870, p. 312, col. 1.

(4) *Cultivation of sacred learning the business of Cathedral bodies.*

Canon Westcott calls attention to the Injunctions issued by Elizabeth (Aug. 28, 1559) to the Cathedrals of Oxford, Lincoln, Peterborough, and Lichfield, one of which runs thus—

“You shall make a library in some convenient place within your Church within the space of one year next ensuing this visitation, and shall lay in the same the works of St. Augustine, Basil, Gregory, Nazianzene, Jerome, Ambrose, Chrysostom, and Cyprian, Clemens Alexandrinus, Justinus M., Theophylactus, Paraphrasis, and Annotationes Erasmi in Nov. Test., and other good writers.”—*M. M.*, Jan. 1870, p. 250, col. 2.

“One feature . . . to which peculiar prominence is given in the old statutes would naturally receive special attention” (in any wholesome scheme of Cathedral reform). “*The interpretation of Scripture as a science* should be sug-

gested as a duty in every case ; and such a subject, both in its principles and in its practical application, could not fail to offer the noblest opportunities for chastening and quickening and strengthening faith."—*M. M.*, Feb. 1870, p. 313, col. 2.

(5) *Present necessity of sacred learning.*

" At present it is not too much to say, that *the most serious dangers which threaten our national Christianity spring from the neglect of the comprehensive study of the Bible and of the life of the Church.* The clergy were never, as a body, more zealous, more cultivated, more fitted to command the respect and confidence of the people by their general character ; but, on the other hand, it must be allowed that, from the conditions of clerical education, they are deficient in the powers required to temper and control the controversies of the day. *Their knowledge of the Bible is not based upon definite criticism ; their knowledge of theology is not based upon a historic foundation.*" —*M. M.*, Feb. 1870, p. 310, col. 1. [See in the present work pp. 130, 131, 132, 134, 135.]

(6) *Necessity of a distinct order of Clergy devoted to theological study.*

" By a natural reaction from long inactivity, parochial work has risen to an exclusive predominance in the minds of most Churchmen. The pastoral office must, indeed, always be the predominant office of the Christian ministry, *but it is not the only one.* *The labours of criticism, of historical inquiry, of the co-ordination of the branches of knowledge, may be far lower than the immediate care of souls ; but a religion, whose*

glory it is to be founded on the record of facts, to be gradually embodied in the life of a vast society, to embrace in its promises the whole extent of life, cannot afford to dispense with them. Some at least of those who are commissioned to declare its teaching must be encouraged to consecrate their whole energies to the fulfilment of a task which demands nothing less. The parish may be the noblest field for spiritual service, but it is evident that the parish priest cannot be a professional student, and still less a professional guide of students. It is true that pastoral experience and intellectual effort must in all cases be combined in some degree, but the simultaneous development of both in their highest forms is impossible; and the Church ought to claim the highest forms of both for her service.—*M. M.*, Feb. 1870, p. 308, col. 2.

“We still need, then, . . . *some recognised body among the clergy of our Church, whose definite work it shall be to give themselves up to learning and teaching as their ministerial work; . . . who shall fulfil their office as an ‘order,’ so to speak, in the whole body, and not as an accidental appendage to any part of it; who shall guide and encourage candidates for holy orders by direct instructions and by familiar intercourse; who shall stand, as it were, between the Universities, which represent the highest thought of the country, and the parochial clergy, who represent the most complete devotion of personal service.*”—*M. M.*, Feb. 1870, p. 311, col. 1.

“Nothing less than the sharpest line will be sufficient to preserve the distinction between the literary (or educational) and the pastoral offices in the Church.”—*M. M.*, Feb. 1870, p. 313, col. 1.

- (7) *How the altered circumstances of the Church modify the requirements of Preaching in the Statutes of Cathedrals of the New Foundation.* (See Introd. to present Vol. xx. xxi. xxii.

“At the era of the Reformation the most natural expression of intellectual activity” (in theology) “was preaching. The sermon presented in a convenient form the results and processes of study, which could not otherwise have gained an equally efficient declaration. *And so it was that special stress is laid in the new statutes upon this kind of work.* But while preaching is still a most important function of a Cathedral body, *it does not represent now relatively the same function as it discharged in the fifteenth century.* It is no longer the characteristic work of Cathedrals. *The corresponding work is rather to be sought in popular written expositions, though present necessities point most definitely to biblical and historical investigations as those on which the whole learning of the Church may for the time be concentrated most fruitfully.*”—*M. M.*, Feb. 1870, p. 311, note 2.

(8) *The Cathedral a home for contemplation.*

“There is also one other purpose in this connexion, for which Cathedrals offer singular advantages. Nowhere else would ‘retreats,’ which all experience recommends to, or even forces upon, us, be more soothing or more bracing.”—*M. M.*, Feb. 1870, p. 312, col. 1.

The perusal of Canon Westcott’s articles shows me that I have omitted, in this volume, to bring out “the corporate

life," which, as he justly says, is part of the Cathedral idea. On this head he says most admirably that "when men, however imperfectly equipped, have combined for the execution of the great work indicated" (the intellectual service of Religion), "their success has been immeasurably greater than the simple sum of what they could have achieved separately; and if once *systematic study* be recognised as one of the elements to be provided for in the organization of the Church, it is not difficult to see how much will be added to the stability, the life, the quiet power of religion."—*M. M.*, Feb. 1870, p. 309, col. 1.

I feel also, after reading what the Canon says, that I ought to have dwelt more upon *theological training of the younger clergy* as part of the work of a Cathedral.

Nor, I think, have I anywhere alluded, as he does, to the immense value of the Report of the Cathedral Commissioners of 1852—the result of whose labours, as he very justly says, is "*an unrivalled collection of documents and statistics, and a report which both in spirit and in detail is of the highest value*, though it has remained wholly inoperative."—*M. M.*, Jan. 1870, p. 246, note 1.

From this report he cites an admirable suggestion (*M. M.*, Feb. 1870, p. 314, col. 1) "that each nomination" (to a Cathedral preferment) "should be accompanied by a document *setting forth the reasons for making it*, to be preserved in the archives of the Chapter." This requiring from patrons a statement in black and white of the grounds on which they justify to themselves their Cathedral nominations, while it would not unnecessarily or unreasonably fetter their choice, would surely act as a considerable safeguard to the Church. If their political supporters, or relations, or private

friends, had some or all of the necessary qualifications, well and good,—they have only to state them. But if even *they* cannot discover in them any such qualifications, surely they ought not to be allowed to thrust them upon the Cathedrals.

If I must notice (what, with all deference to him, I conceive to be) the Canon's omissions as well as my own, I should say that he hardly dwells as much as I could wish upon the devotional aspect of the Cathedral life, and that he does not make the systematic cultivation of sacred music a part of the province of Cathedrals. The latter point I confess I have very much at heart.

However, we shall have reason to be thankful if Cathedral Reform, when it comes, takes up as its fundamental ground the principles announced in his papers. I am glad to find that he thinks the emoluments of canonries must be considerably enlarged, if they are made not tenable with parochial cures, and are (like the deaneries) to involve eight months' residence. The present income "will be no longer adequate, when the tenure of a stall is thus changed, if the post is to retain the same relative dignity as before." (Feb. 1870, p. 313, col. 2.

BYDON HALL, BANBURY, *Sept.* 11, 1870.

Index

* * *The Arabic numerals refer to the Pages of the Introduction; the Roman to those of the Work.*

Almsgiving. See Fasting.

Anger, how to rid ourselves of its disturbance in worship, 57, 100; difficulty of restraining within due bounds, 99.

Anna, her "departing not from the temple," how to be understood, 35, 36; her disengagement from worldly ties, 38; her mortification, 39; how "a prophetess," 40.

Anthem, its appropriateness in Cathedral worship, 15; defined, 29; preserved by the Cathedrals, 111; cultivation of Anthem music part of the business of Cathedrals, 114.

Archbishops of Canterbury and York; their circular to the deans, ix.; real meaning of the circular, x., xi., xii.; circular not disingenuous, xii.

Authors. See Divines.

Bolton, Rev. F. S., Vicar of Salt, his pamphlet referred to, xv. n.

Bull, Bishop, his sermon on "the books, but especially the parchments" referred to and quoted, 125; the argument of it, 126, 127.

Canonries, suppressed, suggestions as to, xxviii. and n.

Canons, secular, xix. and n.

Carlyle, Thomas, Esq., his remark on the duties of a Canon, xlv.

Cathedrals, of the old and new foundations, enumerated, xix. n.; various proposals for utilizing, xxix.,

xxx.; said to be the Church's most vulnerable point, 2; fundamental principle of the Cathedral system, 3; proposal to partition off Cathedrals into several places of worship, 10; special feature of a Cathedral, its dedication to God's glory, 14; the structures of, not aimed at by modern schemes of Reform, xiv., 9, 10, 95; Cathedrals, the refuge of the Choral Service in bad times, 111; have preserved the Chant and Anthem, 111; possibility of preserving the structures, while the Institutions are destroyed, 138. See also Cathedral Establishments, Ideas, and Reform.

Cathedral Establishments, members of, have too often shown that they do not really prize the Daily Office, 45; have too often given way to indolence and luxury, 46; self-discipline incumbent upon, *ibid.*, as also almsgiving and prayer, 48; Cathedral Establishments peculiar to the Church of England alone of the Reformed Churches, 92; designed as the home of a contemplative Clergy, *ibid.*; past abuses of, 93, 94; present form which the abuses take, 94; remedy for abuses of in the hands of the patrons, 136.

Chant, preserved by the Cathedrals, 111.

Chester, Dean of, his paper at Liver-

- pool Congress referred to, xx. and n., xxi.
- Clergy, none but the Parochial generally considered necessary, 95.
- Communion, the Holy, in what way the introduction of music in the celebration is generally regarded, 116.
- Communion, with God, impossible to be held without realising His Presence, and why, 70, 71.
- Congregation, in what way only they can join in the Anthem and the Services, 114, 115; how they may be brought to co-operate with a proposal for introducing more music, 117.
- Composure, of mind, essential to devotion, 55, 118, 119; the ordinary disturbances of it, *ibid.*, and 56.
- Consciousness. See Presence of God.
- Contemplation, a life of *pure* contemplation discouraged by Holy Scripture, 85, 86, 87.
- Contemplative, the contemplative character exemplified by two Maries and two Johns, 84, 85.
- Conventicle, what makes the worship in it attractive, 110.
- Creeds, to be regarded as confessions of praise, 30.
- Daily Choral Worship, objections to, 19, 20; answered, 20, 21; the business of the day for members of a Cathedral Establishment, 41; certain inconveniences of it, 42; likely to be a snare to those who make no effort to improve by it, *ibid.*; large amount of mental discipline involved in right attendance on, 43; advantages of regarding it as a business, 44; spiritual intuitions and impressions vouchsafed in, 44, 45; reasons why it has survived, notwithstanding its abuses, 62, 63; influence of, when justice is done to it, 63; great help afforded by, 76; a test of our spirituality, 77, 78.
- David, the effect of his minstrelsy upon Saul, 108.
- Decoration, of Churches, on what ground, and in what spirit, justifiable, 5, 12; credit should be given to founders of Cathedrals, &c., for having been animated by such a spirit, 13.
- Devotion, usefulness of, 95, 96; devotional feeling how to be reached, 118, 119.
- Dignitaries, of Cathedrals, in what shapes it is proposed to utilise them, 135, 136; qualifications of a dignitary, 136.
- "Divide and conquer," how the maxim may be applied in collecting the mind for worship, 56, 57.
- Divines, list of eminent divines, authors, and scholars officially connected with Cathedrals in times past, xxiii. and n.; at present, xxiv. and xxv., n.
- Elisha, the righteousness of his anger with Jehoram, 99; the means he resorted to for restoring his mind to a calm state, 101.
- Englishmen, difficulty of making them students, 135; their practical turn of mind, *ibid.*
- Exhortation, in the daily Service, vindicated, 54.
- Exterior life of the Christian, weariness of without the interior, 73.
- Fasting, almsgiving, and prayer represent the whole of Christian duty, 48.
- Freeman, Archdeacon, his "Principles of Divine Service" referred to, 29.
- Funeral honours, vindicated, 4.
- Glorified state, how connected with the spiritual state, 65, 66.
- Glory, of God, an action approved which had no other end than the, 3, 4, 6; shown to be a more important end than man's good, 6, 7; how this is taught by the Lord's Prayer, 8, 9.
- Goulburn, Right Hon. Henry, his name appended to the first Report of the Ecclesiastical Commission in 1835, xxvii. n. 1.
- Harmony, in the Divine Nature, 102;

- among the angels, 102, 103; the law of the starry heavens, 103; of all natural productions, 103; of the human body, 104; but *not* of the human spirit, 104, 105.
- Heaven, worship of, the echoes of it to be wakened up by Christian worship on earth, 27, 28; relation of a church to the heaven *above* us, and to the heaven *within*, 65; Heaven and the Jewish Temple both called "my Father's house," 33, 66; the tabernacle and temple designed to be models of, 22, 23, 66.
- Howson, Dean. See Chester.
- Ideas, fundamental ideas of Cathedral system, xv., xxii., xxiii., xxiv., xxv., xxvi., xxvii.; fundamental idea not necessarily the original one, xv., xvi.; fundamental ideas feebly represented by Cathedral officials, xlii.; worth preserving and working up to, 137; the fundamental idea briefly recapitulated, *ibid.*
- Infidelity, recent and progressing encroachments of, 134; not to be met without sacred learning, 134.
- Interior, life of the Christian, "hidden," 72; the work of the interior life true work, 87, 88.
- Lambeth, Meeting of the deans at, ix., x.
- Learning, sacred, specially required at the present day, 133, 134.
- Lessons, rationale of according to Archdeacon Freeman, 29, 30; preparatory study of, 53, 123; in the Jewish Synagogue, 121; in the Christian Church, 122; frequent slovenly reading of, 123; advantage of close attention to, 123.
- Levites, four thousand of them set apart by David for the musical service, 28.
- Libraries, Chapter, suggested improvements of, xxx.
- Limitation, of a field of work, makes work easier, 56.
- Literature, Cathedral dignities a stimulus to exertion in, xxvi., n.; its occasional connexion with Cathedral dignities wrongly denied to be in the way of cause and effect, *ibid.*
- Lord's Prayer. See Glory.
- Martha, her occupations not censured by our Lord, 79; their praise-worthiness, 80: the *spirit* in which she pursued them faulty, *ibid.*; she was no worldling, 80, 81; the class of characters she represents, 81, 82, 83.
- Mary, the popular view of her occupations, 96.
- Ministers, dependence upon study even of inspired ones, 126, 127; uninspired still more dependent, 127.
- Minor Canons, Mr. Pullen's suggestions in regard to, xxviii., n.; no bar to their appointment as residentiaries, xxix., n.
- Monasteries, the Cathedrals which represent, xix. and n.; the functions of monasteries which may be fulfilled by Cathedrals, xxxv., xxxvi.
- Music, Sacred, not the *sole* function of Cathedrals, xxxiv., xxxv.; something more than an amusement, 101; defined, 102; introduced into the temple service by divine appointment, 107; New Testament precept for oral music, *ibid.*; why not for instrumental also, *ibid.*; the word $\psi\delta\lambda\lambda\omega$ indicative etymologically of *instrumental* music, 108, n. 1.; music the language of the affections, not of the understanding, 109; feeble cultivation of sacred music the cause of the inefficiency of our Church Service, 109; cultivated by Dissenters, 110; vicious style of Church Music often adopted in Cathedrals, 112; work which the Cathedrals must do in connexion with, 112, 113; only an instrument, not an efficient cause, of devout feeling, 118.
- New Testament, why it furnishes no instance of a daily office, analogous to that of the temple, 31.
- Norwich Cathedral, a description of the musical Service there, as it was

- before the crippling of the Cathedrals, xxix., n.
- Nunc Dimittis, the rationale of its position in the Evening Service, 29.
- Palm Sunday, reference to, in Sermon VI., 91.
- Parochial system, proposal to stop gaps in it with the resources of the Cathedrals, 2.
- Peter, St., practical use to be made of his walking on the waters, 59, 60.
- Praise, the chief characteristic of the Morning and Evening Service, 28, 29.
- Prayer (see Fasting), Considerations which encourage to, 58; Scriptural incidents encouraging to, 59; demand made by it on the will, understanding, and heart, 88, 89; prayer the most effective business in the world, 97.
- Preaching, why bound in an especial manner on the dean and prebendaries of the new foundations, xx.; altered circumstances of the Church as regards, xxi., xxii.
- Preparation, for worship, how our Church teaches the need of, 52, 54; before coming to Church, 53; *in* Church, *ibid.*, and 54.
- Presence, consciousness of God's Presence the idea which links together heaven, houses of prayer, and the spiritual life, 67, 68; lies at the foundation of communion with Him, 70; different from thinking of God's Presence, 71, 72; easier in His house than elsewhere, 73, 74, 75.
- Primates. See Archbishops.
- Psalmists, their delight in the services of God's house, 36, 37; the ground of it, 37; not to be interpreted *merely* of the building and what passed there, 68, 69.
- Pullen, Rev. H. W. his pamphlet quoted and referred to, xxvii., xxviii., and n.; his suggestion as to musical Canons demurred to, xxviii., n.; points in which the present writer agrees with him, xxxiii., xxxiv.
- Purification, of the Blessed Virgin Mary, group assembled on that occasion, 39, 40.
- Reading, public (of Lessons), 121, 122, 123; of Holy Scripture in private study, 123; why private Christians could scarcely be exhorted by the Apostle to private reading, whereas a Bishop might be so, 123, 124.
- Reform, of Cathedrals, on what principles it should be conducted, xiii., xxxvi.; what sort of reform unsound in principle, xiv.; impotence of Cathedral Reform under the Commission of 1835, xxvii., xxviii.; thoughtless and mischievous Reform a retribution for past abuses, 94, 95.
- Reminiscence, by the human spirit of its original state, 106; in what sense only such reminiscence is possible, 106, n.
- Report, of Cathedral Commissioners appointed Nov. 10, 1852, referred to, xv., n.
- Retreat, clerical, suggested arrangements for, in connexion with Cathedrals, xxix., xxx.
- Scholars. See Divines.
- Scripture, the study of, how essential in the Church at present, 128; how its meaning is to be arrived at, 128; dead and difficult languages the medium of ascertaining its meaning, 129; how understood by those who lived when they were given, 129, 130; no one age has a monopoly of the right interpretation of, 130, 131; different line of interpreting opened at the Reformation, 131, 132; how Nature may help towards understanding, 132, 133.
- Seclusion, benefits of religious seclusion perceived at the Reformation, 91.
- Self-discipline, its reward, when mixed with prayer, 48 (see also Cathedral Establishments).
- Sermons, why the Sermon-form chosen for this treatise, xli., xlii., xliii., xliv.; Sermons in the Synagogue founded on Lessons, 122.
- "Services," cultivation of, part of the business of Cathedrals, 114.

- Soul, its distinction from the *spirit*, 51.
- Spiritual state. See Glorified state.
- Spirituality, of worship, distinct from impressions on the feelings, 51; preparation essential, to, 52, 53.
- Stuart, Rev. Edward, his tractate "Do away with Deans," referred to, xxx., n.
- Symbolism, an element of Christian worship, 26, 27.
- Tabernacle, what "the secret of" means, 69.
- Taylor, Bishop Jeremy, his comparison of prayer in anger to a lark in a high wind, referred to, 55; quoted, 100.
- Temple, the Jewish, our Lord's love for it, 66, 67; Analogy of our churches to, 67.
- Temple worship, designed to be a model of heavenly, 22, 23, 24; symbolism an element of, 26; music a great feature of, 28; its power of moving the sympathies of the soul, 32; advantage which Church worship has over it in this respect, 33.
- Thermometer, daily choral service how a spiritual, 77.
- Timothy, endowed miraculously with the "word of wisdom" and the "word of knowledge," 126.
- Utilitarianism, its distinction from utility, xxxvi., xxxvii., xxxviii.; ecclesiastical utilitarianism, xxxix., xl.; characteristic of the age, 16.
- Westcott, Rev. Canon, a notice of, and quotations from, his articles "on Cathedral work" in Macmillan's Magazine. Appendix.
- Withered hand, particular use which may be made of our Lord's curing, 60, 61, 62.
- "Word of wisdom and "word of knowledge" discriminated, 126, 127.
- Work, false popular estimate of true work, 87, 89; Christ's estimate of mere external work, 90.
- Workers, for Christ, indispensable in the Church, 83; danger incidental to their temper of mind, 83, 84.

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